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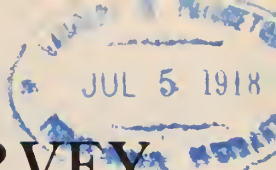
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The Missionary survey



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THE MISSIONARY SURVEY

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The Missionary Survey's Campaign for 50,000 Subscribers

JACK

(Sits on Top the Publishing House and)

SOLILOQUIZES

(With Apologies to Hamlet.)

To climb, or not to climb, that is the question;
Whether 'tis nobler in the mind to suffer
The expirations and non-renewals of outrageous
fortune,

Or to take arms against a sea of non-subscribers
And, by canvassing, end them. To die; or sleep;

Nomore; and by a sleep to say we end
The heartache and the thousand natural shocks
That climbers are heir to, 'tis a consummation
Devoutly to be wished. To die; to sleep;
To sleep; perchance to dream; ay, there's the rub;
For in that snooze on the roof what dreams may come
When we have shuffled off for the moment this mortal
Climb,

Must give us pause. There's the "25,000 mark"
(Where too long I've paused) now safely passed,

When, forsooth, it seemed impossible—ay,
more,

There's the summit gained,
A consummation devoutly to be wished,
but which

Methought were reserved for infinitude—
that uncertain

Bourn from which no traveler returns—My
Flag!

Circulation! Made fast at the top!
The women—the faithful, devoted women
below—waving their
Glad acclaim and singing paeans of victory!

Ah, let us rather fly the flag we have
Than fly to others we know not of. Our
apathy

Hath chilled our blood. Thus Conscience
Doth make cowards of us all:

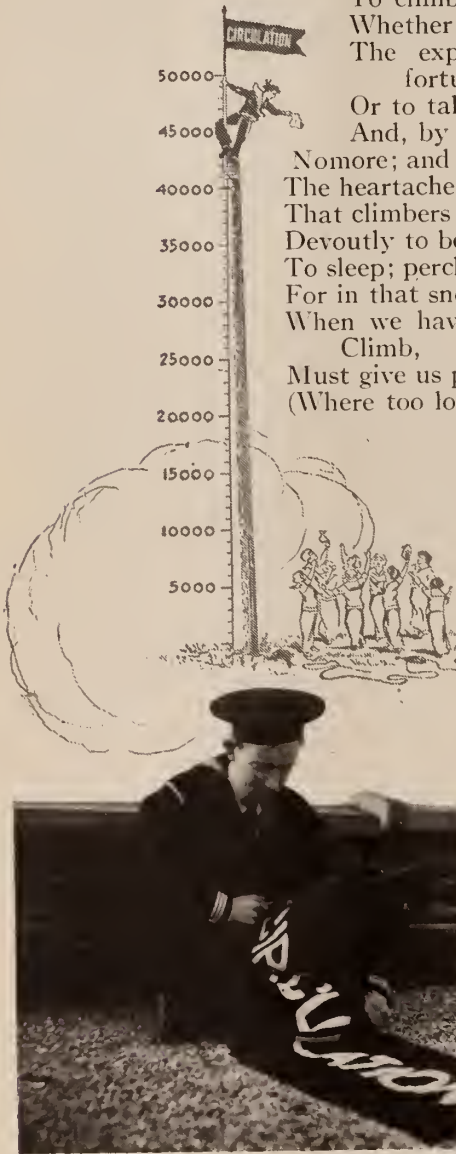
And thus the native hue of resolution is
sicklified o'er

With the pale cast of thought
And Enterprises of great pith and moment
With this regard their currents turn awry
And lose the name of Action.

SIX MORE CHURCHES ON THE HONOR ROLL.

FLOYD STREET, LYNCHBURG, VA
RUSTBURG, VA.
CLARKSDALE, MISS.

ST. PAUL, N. C.
SOUTHPORT, N. C.
GREENSBORO, GA.





FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—SIGNS OF THE TIMES.

THE events of current history which constitute the "Signs of the Times" are unprecedented in character and very difficult of interpretation. Students of the prophetic enigmas of the book of Daniel and the Apocalypse of John are busy collecting these with the events recorded in the daily press, and trying by the light of these events to read the meaning of the prophetic symbols. We do not criticize these efforts, and recognize the plausibility of many of these interpretations and of the forecasts of future happenings that are based upon them. For ourselves, however, we do not feel capable of contributing anything of value in that line of discussion. Nor do we claim for what is here offered any authority or importance other than that of mere suggestion.

First of all, it is evident that we have come to the end of an era. Our world civilization has collapsed and come to grief, just as all previous ones have done, because they have been built on a wrong principle. So far in the world's history, in all ages and in all lands, whatever the form in which human society has been organized, the principle upon which it has been organized is that of competition. In political life, social life, industrial life, in communities, in nations and in world combinations, this has been the rule. Now competition is only another name for war. Under any system of competition the prizes go to the strongest. And even under the least aggravated and most beneficent system of competition, such as prevailed in our own country, it is only the privileged few who attain a position of comfort and opportunity to live a full life, while for the multitude of common men life becomes a struggle for existence, and for the vast majority a hard and bitter struggle.

Now, when the kingdom of God comes, and we hope it is coming soon, all these things must be changed. The laws of that kingdom are the Beatitudes and the Golden Rule. There have been some gospel elements

in our modern American and European civilization, and gospel influences have modified it somewhat. It has been an improvement, in respect of giving the common man his chance, over the feudalism of the Middle Ages, as that was some improvement over the ancient Oriental despotisms. Nevertheless, its fundamental principle has been the rule of the strong through competition. Because of this fact it could not be permanent and the day of its collapse has come. Germany has been allowed to exhibit this type of civilization in its extreme form, in order that the world may see the ugliness of it and come to hate it as it deserves to be hated.

We hope it is now passing, never to return, and that in the readjustment and reorganization that is to take place after the war, at least a much larger place, if not a complete dominance, will be given to the principle of love and co-operation expressed in the Golden Rule, on which society must be organized before we can ever have real prosperity for all and permanent peace on earth.

If the great world war was necessary to this end, and if this result comes out of it, then, in spite of all its horrors, it will prove a blessing to mankind.

Another "sign" of a most hopeful character is that such multitudes of people everywhere are learning the glory and the joy of sacrifice. The generous gifts which many who never before gave to any cause anything that meant sacrifice have felt impelled to give to patriotic purposes, have reacted so happily that these same people are now ready to give to all good causes. This seems to be the only explanation of the fact that in spite of the enormous sums contributed to all kinds of war activities, the past year has been a banner year of giving to almost every mission board in the land. The universal testimony is that it was never so easy to raise money for missions.

Thousands of people whose life before the

war was one continual round of entertainment and pleasure seeking, in which they found no real satisfaction, are now finding unwonted happiness in war work of various kinds, and in doing things for other people which mean sacrifice. May we not hope that after the war they will not forget the lesson, and the Church will experience, on the part of those members who have heretofore been mere "pew warmers," a great revival of "true and undefiled religion"?

The greatest discovery of the joy of sacrifice is being made by those fathers and

mothers who have boys to give to the great cause. To this branch of our topic this mere reference is all that is needed. And if this cause is that of right against wrong, as we believe it to be, then it is God's cause. Its triumph means the removal of things that have long stood in the way of the progress of God's kingdom of peace and love. And these lessons that God's people are learning in connection with it are just the ones they must learn in order to make them worthy citizens of the kingdom when it does come.

MISSIONS TO THE JEWS.

THE *International Review of Missions* for April contains a very interesting article on Jewish missions by Rev. J. T. Webster, who has been for twenty years a missionary to Jews in Budapest under the United Free Church of Scotland. Some of the contentions in this article are that Jewish Christian communities, as they are gathered, should not be absorbed into Gentile Christian churches and thus disappear as Jews, and that there are many complications connected with the plans of the Zionists for the restoration of the Jew to their own land. Among other things, the fact is brought out that the soil of Palestine now belongs to the Arab, and that he can be rightfully dispossessed only by his own consent under some system of purchase. Furthermore, Palestine alone would be much overcrowded if as many as half of the present Jewish population of the world were domiciled there in the present condition of the country with respect to its agricultural possibilities. The probability is that only a small fraction of the present Jewish population scattered throughout the different countries of the earth would accept of a home in Palestine if it were offered to them free. A large proportion of the two and a quarter of millions of Jews in this country are financially prosperous and are living in much more comfortable homes than they could hope to find anywhere in Palestine. And while many of them are strongly national in their feelings, they are not sufficiently so to give up what they would have to give up by a change of residence to any other country.

It is probable that in the course of a few years many Jews will find a home in the land of their forefathers. Many of those living in Russia, where they have suffered fearful persecutions in the past and where they are not likely to enjoy much benefit from their liberation as accomplished in the recent revolution in the chaos that has come upon social and political affairs in

Russia since the revolution, will probably be glad to exchange their homes in Russia for almost anything that is offered in Palestine. Nevertheless, taking the situation as a whole, the Jews are likely to remain for some time to come a scattered people, and nothing in the present situation points to the early fulfilment of the Old Testament prophecies concerning their national restoration and the building up again of the waste places in the land of their fathers.

We are inclined to agree with Mr. Webster's view that the true policy of Jewish missions is not to absorb Jewish converts into Gentile churches, but to preserve them where they are sufficiently numerous in Jewish Christian organizations. When the Jews are converted as a nation they will have something very valuable to contribute towards that cosmopolitan Christian type, which is finally to be developed, into which will enter elements derived from many different national peculiarities and which when it is developed will be the world conquering type of Christianity.

Meanwhile, we seriously doubt whether the best evangelist to the Jews is the Jewish convert to Christianity. The Gentile Christian divested of all anti-Jewish prejudice and ready to approach the Jew in a true spirit of love and sympathy will find a much readier access as a personal evangelist to the Jew than will the converted Jew. This is for reasons that are obvious.

The thing to be accomplished in Jewish evangelization is to bring them to see Jesus Christ in his true character. It is a lamentable fact that Christ has not been presented to the Jews in his true character by the nominal Christian Church throughout the centuries. Countries called Christian have ostracised the Jew socially and treated him with all manner of injustice and oppression politically, and these are the things that the average Jew always thinks of first when he thinks of Jesus Christ.

On one occasion the writer had an interview with a Jewish woman, in which the

conversation drifted to this subject. She began to speak with much feeling of the wrongs which her people had suffered at the hands of nominal Christians in different parts of the world. The answer made was about as follows: "Those people who have treated the Jews in the way you have described, no matter by what name they were called, were not truly representing Jesus Christ, but were most flagrantly misrepresenting him. I wish to make this request of you. See if you cannot for a time forget all that you have ever heard or read of things of that kind. Then take the life of Christ as portrayed in the four gospels of the New Testament and examine them carefully and see if you do not come to feel

that the character of Jesus Christ as they portray it is that of a person whom you ought to love." Nothing more was said until the next morning when I met her at the breakfast table, and her greeting was, "Do you know that I scarcely slept at all last night? All night long there was ringing in my ears the word Christ, Christ, Christ."

Any way of approaching the Jew with the gospel message is better than the controversial way. For any Gentile Christian who will divest himself of all unreasonable race prejudice and approach the Jew in the spirit of personal kindness and Christian sympathy and brotherliness the way is open for effective evangelism among that needy and neglected people.

DEATH OF DR. FORSYTHE.

ON May 9th, at his home in Louisville, Ky., after an illness of several years, Dr. W. H. Forsythe, a member of our Korean Mission, entered upon the saints' everlasting rest.

Dr. Forsythe was born in Mercer County, near Harrodsburg, Ky., on December 25, 1873.

In June, 1898, he was graduated from the Hospital College of Medicine of Louisville, Ky., and in the following September he enlisted as contract surgeon in the United States Army. In January, 1899, he was sent to Cuba, and was stationed at Cardenas. While there he became deeply interested in our missionary work, manifesting his interest not only by devoting a generous proportion of his salary to its support, but by taking an active part in the work itself as he had opportunity.

In August, 1900, he resigned his position in the army, in which a brilliant professional career was opening before him, and after a special course of post-graduate study, applied for appointment as a medical missionary to Korea. He sailed on August 10, 1904, and on reaching the field was assigned to Chunju Station, where he labored for two years with an almost reckless zeal and in a spirit of utter self-abnegation, ministering to the bodies and the souls of the Korean people.

On one occasion, when returning from an itinerating tour, about fifteen miles from Chunju, he found a leper woman sitting by the roadside, almost in a dying condition. With no thought of peril to himself he dismounted and lifted her to his pony and held her in the saddle, walking himself all the way to Chunju, where he had her cared for until she died. He never did anything that was more characteristic, and no one ever did anything that was more Christ-like.

On another occasion he was sent for about midnight to go twenty miles into the country to minister to a man that had been wounded by robbers. While dressing the man's wounds he was attacked by the same robbers and had his skull fractured by a blow from the robber's gun.

From the nervous shock caused by this injury he never fully recovered. After three years of rest and medical treatment at home he went back to his work, but in a few months his health finally gave way and he was compelled to return home permanently.

He was loved by every one who knew him: His fellow-workers say that he was the best loved missionary by the native people that ever went to Korea. He was not long enough on the field and was too much occupied with his medical work to have acquired much use of the native language, and was, therefore, not able to teach them much about the gospel through that channel. But he was able to convince them by devoted and unselfish service that he loved them, and so he won their love. They also knew that he was among them as the representative of Jesus Christ, and so many were made ready to receive the message of the missionary evangelist when he told them of Christ as their Saviour.

Dr. Forsythe was a man of ceaseless prayer. To his simple, childlike faith the presence of Christ was a living reality and to walk and talk with him was his perpetual joy.

Because he was a man of prayer he was also a man of great spiritual power. Few men have presented the mission cause in our churches with greater effectiveness, and his services were much in demand at missionary conferences and conventions. But the sphere of service in which he accomplished most was as a personal worker with

individuals. He never missed an opportunity to speak a word for Christ where he thought it might be needed, whether for comfort and encouragement or for warning and appeal.

After weary years of weakness and suf-

fering, borne with uncomplaining cheerfulness, rest came at last and faith's journey ended in a glorious and triumphant entrance into the heavenly home.

S. H. CHESTER, *Secretary*.

DEATH OF REV. J. ROCKWELL SMITH, D. D.

INFORMATION has just been received at the office of the Executive Committee of Foreign Missions of the death of Rev. John Rockwell Smith, D. D., at Campinas, Brazil, on April 9th. Dr. Smith had been in feeble health for several years, but was able to continue in the work in which he was engaged until about six months ago, when he was laid aside by the illness which has resulted in his death.

He was born in Lexington, Ky., on December 29, 1846. He was educated at the University of Virginia and at Union Theological Seminary. He was licensed to preach by West Lexington Presbytery at Georgetown, Ky., in June, 1871, and ordained by the same Presbytery in the First church of Lexington, Ky., on December 18, 1872.

Immediately after his ordination he sailed as a missionary to Brazil. His first work was at Pernambuco, where he remained until the end of June, 1892. He was the founder of our work in Northern Brazil, where we now have sixteen churches served by eleven native pastors and with 2,500 communicants on their roll.

In the fall of 1892 he removed to Nova Friburgo, in the State of Rio de Janeiro, and was associated with Rev. M. G. Kyle, of the Northern Presbyterian mission, in the effort to establish a Theological Seminary for the Synod of Brazil at that point. In February, 1895, the Presbyterian missions and the native church working in cooperation established their Theological Seminary in the city of Sao Paulo. A commodious building was erected at a cost of \$25,000, which was very largely provided by the native church. Dr. Smith remained at Sao Paulo as a teacher in the seminary until January, 1907, when the seminary was

removed to Campinas, and continued in the work of theological instruction at that point to within a few months of the time of his death.

Among the converts gathered into the church at Pernambuco under his ministry were three young men who were ordained to the gospel ministry in May, 1887, and another in 1889. Since then he has had an important part in the training of nearly all the ministers that are now on the roll of the Brazilian Presbyterian church.

On October 18, 1881, he was married in the city of Sao Paulo to Miss Susan Caroline Porter, a sister of Rev. William C. Porter, of our North Brazil mission. Of this marriage there were six children, of whom five are still living: Rev. James P. Smith is a member of the West Brazil mission; Sarah Warfield Smith married Rev. Gaston Boyle, who is a member of the same mission. Dr. Rockwell Emerson and Robert B. Smith are in the medical branch of the service in the army. The fourth son, William Kyle, is with his mother at Campinas, Brazil.

Dr. Smith was never a man of great physical strength, but all the strength he had was consecrated to his Master's service and to works of love and mercy among the people to whom he ministered. No one who ever represented our work in Brazil was more greatly beloved by the native people, and the influence which he exerted over his students in the seminary, which was very great, was due in large measure to their personal devotion to him.

After a long life of faithful and devoted service he is entitled to the heavenly rest upon which he has now entered.

(Signed) S. H. CHESTER,
Secretary.

PERSONALIA.

A card from Dr. Woolbridge announces his arrival at Moberly, Mo., on May 21st. Dr. and Mrs. Woodbridge will go first to Ann Arbor, Michigan, for a season of rest. We hope to have them with us at Montreat some time during the summer.

Mr. and Mrs. Swinehart announce their arrival at Goshen, Ind., on May 13th. After a visit there to Mrs. Swinehart's relatives they expect to go to Montreat for the summer.

Mr. Swinehart stated in his letter that

Miss Lavalette Dupuy was a passenger on the "Persia Maru," of the Japanese Line, which was expected to reach San Francisco about June 6th.

One of our African missionaries sends us the following prayer offered by the native pastor at a Christmas service:

"O Lord, we thank thee for the missionaries' children, whose coming has removed from our minds all doubt as to the origin of the white man, and the notion that he is a ghost or spook who has just popped up from the sea."

He tells of another native Christian whose duty as sentry kept him from attending the noon-day service in the chapel. Determined that he would not be deprived of his religious privileges he sat on his sentry seat alone and conducted an entire religious service, preaching, singing and praying before an imaginary audience.

Other confusing situations arise from the difficulty of accurately translating English into the Baluba idiom. In that language Friday is called the "fifth day." Once when word was sent to the out-station that a certain Friday had been set apart as a day of fasting and prayer, they understood the message to be that five days, instead of the fifth day had thus been set apart. The result was that when a messenger from Luebo happened to be passing through the village about the fourth day he found the people still fasting, but very hungry.

Such things speak volumes for the influence which the missionaries have acquired over the natives.

A note from Miss Leora James, who is now acting as principal of a School of Domestic Science at Natal, Brazil, informs

us that she will be sent to this country some time this summer or fall to find additional teachers for this school, which is being maintained by some wealthy citizens of Natal, and is also being subsidized by the State government. The purpose of the school is to give practical education to the daughters of Brazilian farmers. Although the promoters of the school are nominal Romanists, they do not wish to employ Romanist teachers. They appreciate the kind of women that we have been sending to our girls' school at Pernambuco and they wish to get some of the same kind for their school.

Mrs. R. A. Haden and her daughter, Frieda, who have been living at Neuchatel, Switzerland, have gone to France to work among the Chinese laborers, who are doing war work on the Western Front. There are said to be not less than 150,000 of these laborers now in France, and the number is constantly being added to as rapidly as the ships can bring them over. They are in great need of such Christian work as missionaries are best prepared to do among them, and no doubt many of the missionaries in China will be called on to help in this work.

When Mrs. Haden's last letter was written she had just arrived at her post and had not had time to investigate the work. We expect to receive some very interesting accounts of her work.

A letter has been received from Rev. C. K. Cumming announcing his arrival at Toyohashi, which is to be his permanent address hereafter. Mr. Cumming says that the voyage over was "uneventful." We hope that means that they were not seasick.

A SABBATH IN CONGO.

REV. PLUMER SMITH.

FOR eight days we have been away from home visiting among our out-stations, and are glad that we can spend Sunday in this quiet place, as well as seeing one of our best works for two days.

This is Bena Lubangu, where we have two evangelists. Chioba, the superintendent of thirty of our out-stations, lives here with his family. As he is away much of the time, another evangelist, Elunga, lives here also with his family.

Dr. King is along with me, and in spite of a sore toe, is having a fine time doctoring, as well as doing the enrolling of the new members.

Sunday morning a native evangelist, whom we have along to help in the examina-

tions, preached on the "Paralytic Healed." There were two hundred present, and I doubt if Luther would have known his "Ein Feste Burg," but everybody sang it with a vim.

After the sermon, twenty adults who had been examined the day before were baptized, as well as two infants whose parents were Christians. Two children about eight and ten years were received into the church on their profession of faith in Christ, a daughter of one of the evangelists and a boy of the other. These two had been baptized in infancy. We are now reaping some of the second generation.

After dinner many came from nearby villages—in fact, people from nine villages

came, some of them coming for the morning service. In the afternoon there were two hundred and seven who communed. The church was full, so that those who could not commune, eighty-eight of them, attended the overflow meeting in a nearby house.

We have only a coffee pot, two enamel cups, two enamel plates, a table and towel for communion set, but we believe that God was with us and that each one could say, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" After the communion, we sang Ortonville. To my mind, after hearing that song, you can never again ask yourself, "Is it worth while to teach these people of Christ?" They made it ring.

There sat one of the oldest Christians in that section, "Hot Water." He was so fiery

that he was given that name. He has had many afflictions, but in them all he praises God and gives thanks to Him, and refuses to turn from Him.

And here, five years ago, these people knew not of God; we had no work among them. The evangelist who was sent here in 1913 was not a brilliant man, but by faithful work and much prayer, he built up a fine work here. Many have since then gone here and there to be teachers and evangelists. And during those years the chief and his relatives have persecuted the Christians unmercifully. But in it all the people have worshipped God.

After supper we enter the church, where Chioba preaches to us; we go back to our house and go to bed, and are soon asleep.

LETTER FROM LAVRAS.

MISS CHARLOTTE KEMPER.

In a recent letter I gave you some account of the spiritual and intellectual feast we had enjoyed in the meeting of the General Assembly of the Presbyterian Church in Brazil—that is, the Southern branch of the

Church. I must have mentioned the interesting fact that eight of the delegates to the Assembly were former pupils and graduates of the Lavras school. I am sending you with this letter the photograph of



Eight delegates to Brazilian General Assembly, former pupils and graduates of "Instituto Evangelico," Lavras, Brazil, with their friend and preceptor, Dr. Gammon.

these young heralds of the gospel with their friend and preceptor, Dr. Gammon. I feel sure that the readers of *THE SURVEY* will be pleased to look on this group.

Our schools opened on the first of March with encouraging numbers. The war does not seem to have affected our work in any adverse way. We have as many boys as we can take care of and the girls' school is equally well attended.

On the third of March we had an interesting celebration of the twenty-fifth anniversary of the founding of the educational work in Lavras. As we took a retrospective view of what had been accomplished, we could gratefully exclaim: "See what God hath wrought," and enter upon the second quarter-centennial with renewed

faith and courage. But how can we make the dear co-workers in the home land understand how much we need reinforcements? The doors stand open, but there are so few to enter in; the fields are white to the harvest, but where are the reapers?

This goes to remind the young men and the young women who are thinking of the foreign field, that here in Lavras there is a most promising opening for serving the Master, and I may add the assurance that the service will be heart-satisfying. With affectionate greetings and the wish that the treasury may soon be replenished and the number of applicants for appointment increased in the corresponding ratio.

Lavras, Minas, April 9th.

AN HISTORICAL SKETCH OF THE B. M. PALMER MEMORIAL HOSPITAL, KASHING, CHINA.

Erected by the Ladies' Foreign Missionary Society of the First Presbyterian
Church, New Orleans, La.

Read at the 100th Anniversary of the Birth of Dr. B. M. Palmer, January 25, 1918.

IT is always interesting when we are doing God's work to look back and see the wonderful way by which we have been led in the accomplishment of His purpose. Certainly no work can be more truly called "God's work" than that which His children are endeavoring to do for Him on mission fields, in sending to non-Christian people and nations the light of Christ's glorious gospel, and turning them from their darkness to his marvelous light. It is fulfilling the last command of our Lord on earth to "go into all the world and preach the gospel to every creature"; it is looking away from self and selfish desires, to spend

and be spent for those for whom Christ died, who have not heard his name or known his love.

The work is a glorious work, with a glorious reward, and happy are they who have even the smallest share in it.

For the beginning of what our society calls its hospital work, we must go back to the loving thought in the hearts of our members, which some years ago suggested that a memorial meeting should be held every year on the twenty-fifth of January, in remembrance of a loved pastor; and that the special gifts on that day should form a fund to be used for some special call



Two graduate druggists and two graduate nurses, Kashing^o Hospital.



New Woman's Ward of Kashing Hospital, Built in 1917. Known as the B. M. Palmer Memorial Hospital.

or need in missionary work. This was done for a number of years, then in 1907 the thought broadened and grew larger, and it was decided to take up some special work in the hospitals in China in memory of Dr. B. M. Palmer.

In a correspondence which followed with the Foreign Missions Committee it was learned that the prospective hospital at Dongshang, China, under the care of Dr. Shields, was in great need of funds for a building, and the work was greatly hampered for want of suitable accommodations; and it was suggested that if the society would raise a sufficiently large sum of money for this hospital, the Committee would grant them the privilege of naming it for Dr. Palmer.

This seemed singularly appropriate, since as Dr. Price, missionary of the Dongshang station, wrote at the time: "It was your church, under Dr. Palmer's influence, which gave the needful amount for opening work in this region of country. The first station opened by this means was Sinchang, which has since been transferred to Dongshang, and not only that, but, through Sinchang, the large station at Kashing was opened. In fact, that little station, opened through the gifts of your church, under Dr. Palmer's suggestion, was the pioneer station in all this section. And it seems to be most appropriate that you should do the crowning work of building a hospital in Dongshang."

The society became enthused with the idea of placing so beautiful a memorial of one they loved in the foreign field, and in the thought that the work that was dear to his heart might, through our efforts, be more effectively carried on, and healing for body and soul be found of those who should come to be ministered unto at the B. M. Palmer Memorial Hospital. For the hospital work on Foreign Mission fields offers a wonderful opportunity for the preaching of Christ, the Great Physician, and it is one of the most successful agencies used by the missionaries for evangelization, for the doctors who minister so skillfully to the body are missionaries of the gospel, and minister to the soul as well.

For a little band of women, a mere handful of our Church membership, the task of raising this first one thousand dollars seemed stupendous indeed, but so great was the enthusiasm and so generous the responses to their appeals, that in less than eight months this amount had been secured, and the proposed B. M. Palmer Memorial Hospital took its place in the hopes and prayers of those interested at home and on the field.

The purchase of a small building at Dongshang (afterwards called Tungsiang), used as a dispensary, and which had room for a few beds for serious cases, was the real beginning of the medical work the society had undertaken; and for some five years

a large clinical work was carried on there. This work received a blow when Dr. Shields was removed elsewhere to do a greater work in the training of medical students; and for a time Mrs. Price and her native helpers were in sole charge at the dispensary, as it seemed impossible to secure the services of a doctor for this station.

A few years later the mission decided that for many reasons it would be inadvisable to establish a hospital at Tung-siang, and the idea was abandoned. Dr. and Mrs. Price removed to Nanking to take up other work, and the clinic was left in the care of native students.

When the proposed hospital plan was given up, the funds which had been accumulating for the B. M. Palmer Hospital were put out at interest, being increased from year to year as the society sent on its annual contributions, and several years elapsed without a definite work being done, during which time the missionaries were considering various plans and places, endeavoring to decide upon a location where the hospital was most needed and could be of greatest service; for the society at all times has left this decision to the men on the field, who knew the conditions and needs as the society could not.

Finally, in the summer of 1916 the society was notified that the Mid-China Mission had decided "to recommend the transfer of the

B. M. Palmer Memorial Hospital Fund, together with future accumulations to the Kashing station, to be used for the building at Kashing of a women's hospital, which shall bear Dr. Palmer's name." This decision was submitted to the society for its endorsement and approval, and letters were received also from Dr. W. H. Venable, the physician in charge of the Kashing hospital, of which this women's building would form a part, telling of the great need of such a building for women patients, of how inadequate was their equipment for handling the many cases which came to them, and stating that should the B. M. Palmer Fund be used for this purpose, it would be an answer to their prayers for many years.

The call was most appealing and urgent, and it seemed to the society that a great work would open up to them in ministering to their suffering sisters in China, who so much needed their help; and it seemed a singularly appropriate work as a memorial to one whose heart was so large in its sympathy for the ills and sufferings of womanhood.

So the answer sent back to China was one of cordial consent to the proposal, and in due time plans were submitted, the work begun, and during this past year the building, into which has gone so much loving thought and labor and years of hope and prayer, was erected, and was put into im-



Mrs. Venable with four nurses and a patient who had recovered from a severe operation (third from the left.)



Five Eye Patients at the Kashing Hospital.



Nurses holding some of our Kashing babies so that they can have their "pictures taken."

mediate use, though incomplete as to equipment.

It stands four stories high, without an elevator or a dumb waiter, and when we realize what this means to the nurses, of fatigue and hardship in service, and to the patients, of danger and suffering, it becomes a necessity that these conveniences should be furnished as speedily as possible, in order to make the work more effective. A heating plant, electric lights and water supply are also necessities which, in time we trust will be provided, that the building may be complete in its equipment and serve its best purpose.

But so glad are the missionaries in charge to be able to house the many patients applying daily for admission, that they are rejoicing in the building as it stands, hoping to have later all these things to lighten their labors.

Dr. Venable writes: "It would make us

very happy if we could make the donors of this fund and those interested in it realize even faintly the enormous amount of suffering that is being relieved and is going to be relieved in the B. M. Palmer Memorial Hospital."

And the society is rejoicing that after eleven years of working and hoping and planning and praying, their purpose is thus partly realized, that the tangible memorial for which, this little band of women has been laboring is an accomplished fact, that there stands over there in China, where the need for it is so great, a building with wide open doors to suffering women and little children, above the portal of which there is engraved the name of one whose memory is fresh in the hearts of a loving people, and whose faithful service will continue to bear fruit in the years to come, through the ministrations of this hospital.

FIGHTING PLAGUE IN NANKING.

ALLEN C. HUTCHESON.

PNEUMONIC plague, one of the most terrible scourges that the world knows of, has been prevailing in the north of China and Mongolia for some months, but has not attained the height that it attained in a former epidemic several years ago. Naturally, in Nanking we have watched with interest the course of its spread from the original center, but we felt that the distance was so great between us and the infected area that the chances of its reaching us here were not very imminent.

We heard that a plague case had gotten through the lines of quarantine and had died in a city on the main railroad line about sixty miles from Nanking. The institution of strict quarantine, however, seemed to limit further spread, and we felt secure once more.

Rumors, however, of its nearer approach began to be heard, and on the fifteenth, sixteenth and seventeenth of March strange rumors began to be heard among the people to the effect that several sudden deaths had occurred in a tailor's shop in Nanking itself. Although we were assured by the police authorities that there was absolutely no foundation for such rumors, yet they persisted, and on the seventeenth, Dr. Sloan, of our Union Hospital, started out on a personal investigation tour.

He went to see the commissioner of health for the city, a Mr. Peng. This worthy official insisted that the rumors were absolutely false. At length, when Dr. Sloan told him he knew that the rumors could not be false, he then admitted that two deaths had occurred in the tailor shop, and that the

Dr. Chin, who had attended these men, had also died under suspicious circumstances, but he said no other deaths had occurred. (Rumor then had the deaths at ten.) When asked what measures he had taken to disinfect the place and to prevent the further spread of what seemed to be the plague, he replied that he had sprinkled lime on the floor and had ordered all the households to sprinkle lime in front of their doors on the street.

Dr. Sloan then proceeded to tell him that his unfitness for his office was not only evident, but that it was so criminal that he would take steps right away to have such pressure brought to bear from Peking, through the consular authorities of America and Great Britain, that he would have to take some steps against so dangerous a disease in the city as plague.

On Dr. Sloan's return from this interview, a meeting of as many doctors, Chinese and foreign, as could be gotten together was immediately called to discuss the situation. We soon saw that the Chinese authorities were determined to keep everything from the light of day as much as possible, and we realized that if we wanted to save Nanking from a terrible visitation of the scourge of pneumonic plague, we must organize and demonstrate to the authorities and to the outside world that the plague did actually exist in Nanking, and that we must meanwhile protect our own mission schools and compounds and other foreigners in business by our own system of quarantine.

In twelve hours the whole foreign community was thoroughly organized. Masks of gauze and cotton to cover the mouth and nose were made in the hospital at a terrific rate. Two thousand were disposed of in two days. All gates were kept closed, and the servants were forbidden to go on the street except under the personal escort of a foreigner, who saw that their masks were actually worn.

I started off to investigate the places where the deaths were supposed to have occurred. I visited the tailor's shop and was assured by the soldiers in front (for it was a military tailor) that no deaths had occurred, but when I appealed to the bystanders and neighbors, they said that nine had already died there. The soldiers finally confessed to the deaths. I then went over to the home of the Dr. Chin, who was said to have attended these men before his death. I was met there with the same denial of any deaths in the family. But when I told them that I knew they were not telling the truth, they finally confessed to six deaths in the household within the last five days. This included the doctor, his daughter, his daughter-in-law, his brother's daughter-in-law, his student or apprentice, and the coolie

who pulled his ricksha. At this house there was absolutely no effort being made at quarantine. I then went over to the home of the student who had gone home to die. Here I found the story confirmed by the young man's brother, his mother and his father, who were still in the house. (This mother, four days after this, was dead from the same disease.) Across the street a Dr. Yin, who had visited Dr. Chin, had just died of the same disease. All had died within two or three days of the same plague symptoms.

Here were fifteen deaths within ten days confessed by the families and neighbors, and yet absolutely no recognition of it by the police and the health authorities, and no effort being made to quarantine the households where it had occurred. I was horrified, and pictured Nanking a plague-stricken city in a few days.

The confirmation of our diagnosis by microscopic findings of the plague germ was afforded us now by two other cases, one of which was a man who had fallen down in front of the school for foreign children and had subsequently died.

You might think that this would be evidence enough to convince the Chinese officials that they had something in their midst that needed attention, and that in a hurry, but not so. Our Celestial brother refused to stir. We got the consuls of America and Great Britain to get busy, and they did. They sent letters to the governor, they telegraphed to Peking, and by this time the gentlemen, who were more interested in drawing their pay than in preventing plague, began to get a little stirred up, but not very much, for the Chinese are hard to move in matters of sanitation.

I visited the same places on two consecutive days and found the same people with the same propensity for lying up to the point where you convinced them that you knew they were doing so, and then they would confess to just as much as you already knew. We assured them that we had only the most kindly intentions in our inspection and wanted to save Nanking from a dreadful epidemic. The doors were wide open and the people who had just the day before been hovering over plague victims were mixing freely with others around. The police were supposed to be keeping up a sort of quarantine, but no quarantine efforts were discoverable.

By this time Shanghai had been informed and duly alarmed. All train service to and from Nanking had been stopped, and the steamboats on the Yangste River were forbidden to stop at Nanking. All the schools in Nanking were closed, and the students scampered off in terror to the four winds.

Under all this pressure from the outside, the Chinese organized a Plague Prevention

Commission. The object being, first, to use up the money appropriated for the work; second, to save their face before the foreigners, and last, to stop the plague. They were a crew to be sure. Their major premises were to keep the facts in the dark, to keep the foreign doctors from any opportunity to get any real work done for the city and to get all the squeeze that could be gotten out of their office.

We plead with them to get busy, and to quickly organize a plague hospital and a place for detention of suspects and cases of contact with plague cases. Finally, the chief of police, Mr. Wang, a really decent fellow, who has had some training abroad, came to us and asked if we would ourselves go out on the hills and take charge of such a plague hospital, and although we knew it would be a hard job to try to manage these people with their absolute inappreciation of the dangers of plague, yet we consented to do so, and another doctor and I planned to go out and live in this hospital.

Now, we thought things were hopeful and that they were really going to get to work, but we did not know the people we had to deal with, for when the police commissioner informed the honorable members of the commission of this scheme, they held up their hands in horror. No, indeed, they would have no foreigners on the job at all. So poor Mr. Wang returned to tell us that his position was one of the greatest difficulty since he had to work with a crowd who did not know anything.

The doctors they had called in were most of them not doctors at all, some having had as much as two years in some little Chinese medical school, and as to others he said he did not know what to call them.

He did, however, get them to agree that they would divide up the city into six sections, and put two of these so-called doctors in charge of each division to watch for cases. They further said that although they would have no *foreigner* with them they would consent to have our young Chinese doctors at our mission hospital to work with them.

This was gratifying to us, as we knew that we could at least depend on these young internes who had training in medical schools teaching Western methods and who had some Christian character to go on. We, therefore, gladly gave up our five internes

and took over all the hospital duties in our hospital ourselves.

The Chinese call our face masks "donkey" masks, and they say that the foreigners brought on this plague to make some money out of it. What could be made out of it, heaven only knows, but since the Chinese suspect each and everyone of their own fellow-countrymen of having only motives of self-interest, of course it is only natural that they should attribute only diabolical motives to the excited foreigners.

Mr. Wang held a meeting of the doctors who were supposed to be the plague fighters, and the reports of our young Chinese internes were most amusing.

Mr. Wang asked, "Can a diagnosis of plague be made after death?" "Oh, no," was the reply. Our own boys then told of the examination of the sputum and of other parts of the body for the germs.

"Can one examine with the microscope at night?" "Oh, no," was the reply.

Whereupon our boys told them of the use of a good artificial light, electric or otherwise, with the microscope.

"What cases should be reported to the police, and by the police to the physicians?" was the question.

Only those that have *all* the *definite* symptoms of plague. In fact, they said, "The best plan was that followed by some cities in the north, that is to report only those that have died already. This plan had worked most successfully." (This is the plan, of course, that made the deaths go into the thousands instead of limiting them to the hundreds.)

So here we are with the plague in our midst without a shadow of a doubt, an ignorant populace and a grafting officialdom obstructing every sane move for its prevention and doing everything to throw sand in the eyes of any one who wants to find out anything about it and help limit its ravages.

Fortunately, the approach of warm weather and the rapidity with which it kills its victims are two heaven sent agents which will probably put an end to the epidemic before the Chinese authorities have done one single thing to limit what would, on the face of it, seem a situation fraught with unlimited danger of spreading all down the Yangste Valley.

THE FRIENDLY FEELINGS OF THE CHINESE TOWARDS THE U. S.

REV. H. MAXCY SMITH.

THE Chinese look upon the United States as China's best friend among the nations, and, consequently, they are more kindly disposed toward those who owe

allegiance to the "flowery flag" than to the citizens of any other country.

This friendly feeling is the outgrowth of our government's attitude towards China.

which, from the beginning, with one or two exceptions perhaps, has been characterized by fairness and a disinterested seeking of China's welfare. As long ago as 1843 this attitude was formally declared to be that of "complete neutrality, friendship and disinterested aid in the preservation to China of her sovereignty and her place among the nations." A few occasions during the latter part of the last century on which America gave striking proof of her friendship towards China may be enumerated:

1. In 1858, while England was engaged in her second war to enforce the legalization of the opium trade in China, wars of which Mr. Justin McCarthy says in his "History of Our Own Times," that "history affords no more signal instance of high-handed lawlessness in the dealing of a strong with a weak nation," the United States sent a commissioner to say to the Chinese government that "the effort of China to prevent the importation and consumption of opium is praiseworthy, etc." Later, in 1880, laws were passed and rigidly enforced ever afterwards prohibiting American citizens having anything to do with the opium trade.

2. In 1862 the United States government passed a law forbidding American vessels to transport Chinese to any foreign port to be held for service or labor. This law was directed against what was practically a slave trade carried on from Macao under the protection of the Portuguese government. Under false promises laborers were being carried to Cuba and other countries and then enslaved.

3. During all that period when the great nations interested in China were seizing ports on her coast and establishing spheres of influence and freely discussing the break up of China, the whole weight of American influence was exerted to secure the integrity and autonomy of China and equal rights of trade with her in all parts of the country by all nations, which is known as the open door policy. Finally, in 1900 Secretary of State John Hay succeeded in concluding a treaty signed by every leading nation pledging adherence to these doctrines, and the partition of China, so much dreaded by her citizens, was averted.

4. In 1900 when the kaiser was sending his soldiers to China to take part in the suppression of the Boxer movement, he instructed them to act with such severity that no Chinese for a thousand years would dare look askance at a German." President McKinley, on the other hand, gave strictest instructions to American soldiers to refrain from looting; and while the soldiers of some of the European countries were carrying out the kaiser's policy of frightfulness, Mrs. Conger, the wife of the American minister, was writing to friends at home that the way in which American soldiers had treated the Chinese was a new star in America's crown.

5. In 1901, when the conference met to settle the issues growing out of the Boxer movement, the other nations demanded large punitive indemnities; but the United States government took the position that President Wilson has recently taken with respect to indemnities to be demanded at the close of the present war, viz., that only such indemnities were to be sought as were necessary to compensate for actual wrong done. One reason for this position was that the burden of paying the indemnity would fall far more heavily on the people who were not responsible for the movement than upon the guilty leaders, and anti-foreign feeling encouraged. Failing to bring the other nations to her view, the United States returned to the Chinese government all the unclaimed portion of the American indemnity to be used for educational purposes. Upon the foundation thus created there are now about sixteen hundred students in American colleges and universities. The graduates are going back to China in a constant stream and exerting a tremendous influence for good along many lines. Business men in listing their assets frequently put down large sums under the head of good will; I dare say that the good will secured to the United States by this one considerate act will prove to have been worth to her many times the amount of the whole indemnity.

Now, for many years these friendly acts of our government were not known to many even of the reading class of Chinese, but in recent years, with the wider diffusion of general knowledge and the ever-growing interest of the people in world-wide affairs, they are becoming acquainted with the facts and are showing their appreciation in many ways, such as proposing the erection in Peking of a monument to the memory of John Hay, prompt action on the suggestion of President Wilson that diplomatic relations with Germany be suspended, etc. In many places in China to-day it is true, as some one has said, that the only introduction needed is to be able to say that you are an American.

It's great to be the citizen of a country that has won for itself a name among the peoples of the greatest heathen nation in the world as a country that stands above all others for international fairness and justice! American citizens in China may be grateful that they do not have to make humiliating apologies for the acts of their government, and American missionaries doubly grateful that these friendly acts of their earthly government frequently secure for them a more sympathetic hearing as ambassadors of the heavenly King.

But while as a nation we have won an enviable place in the regard of the Chinese, there are

"Some things we cannot forget,
As a voice within us whispers,
There are greater duties yet."

We cannot forget that we have given them the gospel in a miserly way while they have been sinking a million a month into

Christless graves. Let us give them a pure Christianity, which is the foundation of whatever greatness we possess in a way adequate to meet her great needs, and thus show the greatest friendship of which we are capable.

NOTES FROM TSING-KIANG-PU.

MISS JESSIE D. HALL.

THE day is cold and dark and dreary; it rains and the wind seems never weary,³ and as I sit here in our cozy sitting-room by a glowing grate fire so warm and comfortable I do feel sorry for the many poor folk in America who aren't as well off, and for the many, many in China who have had a hard winter. The winter is practically over with us, and although the weather is uncomfortable and disagreeable to-day the Chinese are delighted because we were needing the rain. They are very philosophical about bad weather, if it is what the crops need, for they are so directly dependent on the crops that a rain when rain is needed is the happiest thing that could happen. Even the children beam and congratulate you on the good day! The winter was very dry and we were beginning to be afraid the wheat would be materially hurt by the dryness when we had a little snow that saved the day, and now this good rain should do wonders for all growing things. This place has been remarkably free from famine conditions the last few years, but we constantly hear pitiful tales of our northern neighbors. They have had no crops for two years, they were ruined first by drought and then by flood, so now many people simply have nothing to eat but potato leaves and willow bark. The church here is to take up a collection for their help, and I do hope it will amount to something worth while.

There is much suffering, too, from the plague, and we have just heard that there have been cases found in Nanking. We were hoping to have a visit from the Montgomerys during their Easter vacation, but we are afraid Nanking will be quarantined so they can't come. There was a sudden death in a family here, right across the street from our girls' school, last night, but we don't know enough about the way the plague affects one to guess whether that may have been the cause or not. Needless to say, we are all strictly staying away from that house anyway. Probably warm weather will soon put a stop to the spread of the disease. Dr. Morgan has gone to Peking on the Plague Investigation Committee, or

whatever they call it, but I have not heard what he thinks of the prospects. Dr. Bell has gone to Shanghai for drugs, and we sincerely hope there will be no alarm here before he comes back anyway. Something always happens when the doctor is away. We hope this time will prove an exception to the rule.

The happiest event that has happened in the station in a long while was the arrival of little Rosa Bell. She is nearly a month old now, and is the most attractive member of the station, to judge from the way everybody seems to find time to pay her a call every day no matter how busy we may be. That is more attention than anybody else gets! She takes it very placidly and smiles on her admirers most condescending and bewitching smiles.

Mr. Graham is away at Suchien and the country out from there, attending a conference of Christian workers and the Presbytery at Suchien, and Mr. Talbot is itinerating in the north country, so Mr. Taylor is left to defend the station and uphold the masculine authority all by himself. The responsibility doesn't seem to weigh too heavily. Perhaps after laboring over the Chinese language anything seems light. He and Mrs. Taylor are making fine progress.

All the institutions are running along smoothly. The girls' school opened this term with twenty-four, almost as many as we had before the Hai Chow contingent went home to the school there. The hospital is filling up after the New Year lull, and the clinic runs up into the hundred odd daily. Miss Lacy and Miss Woods have begun having a weekly prayer meeting in the hospital chapel for the women at that end, and a great many are reached in that way who do not come up to the church. It was my turn to lead the meeting there to-day, and the chapel was full of women, who paid close attention. Mrs. Talbot went with Mr. Talbot the first of the month to a place where they had never seen a foreign woman. They stayed there about three weeks, and report a fine attendance and interest. The women begged to have somebody go back soon, but I don't know whether

we will be able to get there soon again or not.

This is supposed to be my contribution for THE SURVEY this month, but I am afraid you will be able to use only a few notes from it. It was very kind of you to write us

such a cordial New Year letter, and it is very encouraging to have headquarters so vitally interested in us personally. Thank you for your thoughtfulness.

Tsing-Kiang-Pu, March 23d.

CHINA'S ATTITUDE TOWARD FOREIGNERS.

WE often wonder whether the average foreigner who comes to China thinks of how the Chinese judge his country largely by their opinions of the individual foreigner. In this connection, two interesting opinions regarding the abolition of extraterritoriality may be obtained any day by simply interviewing first a missionary and then a business man. The missionary will tell you almost at once that extraterritoriality should be abolished, and that the Chinese are capable of ruining their own affairs and of giving any foreigner a square deal. Ask the average business man the same question and you will be informed that it will be at least fifty or a hundred years before the Chinese can be trusted to manage their affairs and to give foreigners who do business here a square deal. The reasons for their exactly opposite opinions are to be found in the fact that the missionaries have gained the confidence and mutual respect of the Chinese and know that they can be trusted. The business man, on the other hand, has not

gained this respect of the Chinese, so he feels that he still needs the power of his home government back of him in his dealings with them. This, of course, refers to business men in general, for there are exceptions; but the exceptions serve only to emphasize the main point. The young man who comes out to China to take a position and who spends most of his time and effort in living several times beyond his income; whose knowledge of the Chinese is limited to an acquaintance with the Chinese "boys" in his office and the hotel barroom; whose excursions into the country consist of more or less disgraceful "joy rides," either by motor car or houseboat; whose knowledge of Chinese business men is limited to the Chinese tailors whose bills he is dodging, is not doing much towards cultivating the esteem of the Chinese for his (the foreigner's) country or for foreigners in general. We often wonder what the Chinese really think of these specimens of foreign humanity.—*Editorial Willard's Review*, October 20, 1917.

"MIRACLES!"

C. Y. CHENG.

(From the Chinese Recorder.)

THE revisit to China this year of the Rev. Frank Buchman and his associates has been a great blessing to many. His emphasis on the subject of personal evangelism has opened the eyes of not a few of God's people in this land. Many a sinful and backsliding life has been transformed and restored. In his work among the churches in various parts of the country Mr. Buchman confidently expects to see miracles wrought by God, and he has. It was the privilege of the writer to be one of the eye-witnesses of the wonder-working power of God in the cities of Hangchow and Nanking, recently visited by Mr. Buchman. The Lord revealed himself to us in a peculiar manner. Declined spiritual life was restored, and wounded friendship healed. Let a few incidents be given here for the glory, not of men, but of God.

At one of Mr. Buchman's meetings a pastor was led by the Spirit of God to make a public confession of his failure as a minister of the gospel. There and then he walked across the meeting hall toward one of the elders of his church, with whom he had not been on good terms for the long period of seven years, and publicly asked him for forgiveness. He declared that while there was wrong on both side, his was the greater.

A church quarrel existed for some years between the pastors of a certain mission. Disagreement in opinion regarding certain things was the beginning of the trouble. Ill-feeling, however, grew from bad to worse, and there existed unfriendliness and even hatred. But the warmth of God's love can melt the coldness of men's hearts. After publicly confessing their sins, they shook

each other's hands, as a token of restored friendship.

A lady missionary with intense earnestness requested her fellow-workers to pray with her for those members of her family who are not yet won for Christ. Her intense passion for souls moved the hearts of all who were present at that hillside gathering. She is a great power, and through her many have been, and are being, blessed.

One other young missionary when inspired by God's Spirit boldly confessed the failures in his work for Christ. He said that there was no power in his work, and, to use Mr. Buchman's word, no miracles. Why? Because egotism, unkindliness and other things have come between himself and God. Now he is a keen soul-winner, and is never so happy as when he is speaking to some one about his need of Christ. He is in real earnest, and means business!

The Spirit of God was certainly working in the hearts of the seminary students when they stood up, and confessed their sins before the whole school. One of the students has been the preacher in a large church in the South for eight years before he joined the college. He carefully prepared a long letter, which he intends to send his former congregation, confessing the failure of his ministry. Among other things, he frankly tells them that during all those eight years he could not name one single person that was won for Christ through him, and he further declared that he was so deeply interested in institutional and other kind of work that the spiritual welfare of his congregations was not properly cared for. He, therefore, asked their forgiveness. For a young man to say these things before the whole school and church certainly required an unusual amount of courage.

Now, let us come to Nanking University, and see what is happening there. A group of a dozen or more students who recently joined the university from one of the large schools in the north are seen together. They are tall and healthy looking fellows, absorbed in earnest conversation with a member of the Buchman party about the deepest things in life. As a result of this heart to heart talk seven of them openly decided to yield their hearts to Christ.

We must not fail to make mention of the extraordinary statement made by one of the non-Christian students in the university. He stood up at a meeting and declared that nothing could induce him to become a Christian, for, judging from the lives of many of the so-called Christians, there was not much in Christianity that was really worthy and attractive. We admire his frankness in making such a statement in a Christian institution; but does not this very fact show to us that deep down in his heart there is the soul hunger and loneliness,

and often in our words and deeds we disgrace our Lord and Master? While we can be great blessings to the world, we can also be great hindrances. Think of the responsibility!

Many such incidents can be given, but these few will suffice to show the kind of work that God has been doing and is pleased to do in His Church through human instrumentality. Surely the work of Mr. Buchman and his team is the work of God and not of men. "By their fruits ye shall know them." But confession of sins is but the beginning and not the end. Mr. Buchman's work does not only mean a lot of confession meetings. He aims at the vitalization of every part of men's life, and every form of Christian activity, thus to become "a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work."

In his message Mr. Buchman emphasizes the two great fundamental points of Christianity, viz., sin and Jesus Christ. This is the heart of the Christian religion. There is no uncertainty and no compromise when Mr. Buchman speaks of sin as disease and Christ as the cure. The success of his work lies just here, for it meets the deepest need of the human heart. He advised us that every Christian worker should be a physician of the soul. He is right when he says personal work is almost a lost art in the Christian Church. We emphasize too much nowadays the importance of public preaching, and we make too many sweeping generalizations. When we are face to face with individual and concrete cases we hardly know what to do with them. We are at a loss when we try to discover the real need of men's souls; in a word, we do not understand men. A physician does not cure the patients by crowds, but treats them one by one according to each individual need. When we are true physicians of the soul, we find men are simply longing for the cure. As we read in the word of God we cannot fail to see the two great essential facts. In the Old Testament there is revealed to us the need of men, and in the New Testament the supply of God. Men need many things, but the greatest is Christ; God has given men many things, but the greatest gift is Christ

"Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

We are thankful to God for emphasizing this grand old truth through the lips of our good friends, Mr. Buchman and his party.

But we cannot be physicians of the soul unless our own diseases are healed. "Physician, heal thyself," is the ringing note in our ears. What are the things that are

hindering us from a life of power? Why are there no miracles in our work? Sin is the root trouble, even what we prefer to call little sins. How can a transformation be wrought in us? There is no royal road to a life of victory over sin except that of confession and repentance. Mr. Buchman makes this point very clear. When hearts are thus cleansed by the blood of Christ, miracles will surely follow. Was not this the method of our Lord when he dealt with men? Do we not remember how the heart of one person, that person a woman, and a woman of ill reputation, was touched after a face to face and heart to heart talk with the Great Physician of the soul? After

such a conversation instantly she became, to use Mr. Buchman's phrase again, a "hound for souls!" What was the result? The whole village turned out to meet Christ, and to acknowledge his Saviourhood. Why? Miracles!

Mr. Buchman spends much time in quietness with the Lord, and uses his brain to the best advantage. His chief work is not in talking about personal work, but actually doing it himself. With all sincerity, we thank God for such a timely message, and for His mindfulness of His people in this land of ours. May the Lord help us to "attempt great things for God, and expect great things from God."

WORK FOR GOVERNMENT SCHOOL STUDENTS.

REV. J. L. STUART.

THIS letter will be an attempt to write for once on something besides the seminary, and it will be comparatively easy, as it happens, for we have a Southern Presbyterian—the son of one of the seminary professors—who is doing things in another sphere. Mr. Frank Price came to China after his college graduation to teach in the Nanking Children's School. Meanwhile, he was induced to stay another year before beginning his seminary studies, to open up work among government school students, a task for which he seemed in every way peculiarly qualified. Events are justifying this anticipation. He has associated with him a splendid young Chinese, "Peter" Lin, who, after his conversion in a military college, where he was taking highest honors, was so mastered by a passion for leading his fellow-students to Christ that he has cheerfully abandoned his career in order to enlist in the Christian army for its developing drive against the students of China.

Thus far the work has been largely preparatory—forming contacts, overcoming prejudice, which is deep-seated and general. But even now, there is much progress of a more positive quality. There are Bible classes in seven of the eight schools for male students in the city, with one hundred and twenty students enrolled. There are twenty-two Christians, most of whom have reached their decision this fall. In the naval college one young man has, through ridicule and persecution, formed a nucleus of those who meet weekly with quite exceptional enthusiasm. In the Teachers' College a resolute little band of eight meet weekly on the campus in the dark to pray and plan for personal work. Largely as a result of this quiet, systematic effort, there is a rapidly increasing membership

in the Sunday morning Bible classes of this college.

As the president and several professors in the Teachers' College are Christians, there is naturally a distinctive different attitude of open friendliness in this large and supremely important institution. This accentuates the strategic advantage of direct work for teachers. One or two such classes have already been formed, notably one in English maintained for more than a year by another Southern Presbyterian during his period of language study, Rev. Lewis Lancaster. One of these teachers has already been won for Christ, and others are interested. The writer has a new class forming to be taught in Chinese.

On New Year's Day (Western calendar) a unique event is planning. There will be a program, in which students from each school will perform one number, music, jokes, speeches, etc. The admission fee will be for poor relief, also under direction of the Interscholar Association. Thus the first organized movement of these students is in the truly Christian spirit of social service, just as the organization itself and the suggestion for this effort came from Christian sources. Other wholesome activities, as in athletics, are in view.

On the first Sunday in January there will be a meeting for Christian students, in which this little group of first fruits from government schools will for the first time come in contact with one another, and with the large number in mission schools, with the enlarged vision and *esprit de corps* that this experience ought to bring them. It might be added in this connection that from the beginning every effort is being made to relate these men to the Church.

At this writing three men in one school who have decided to be Christians are meet-

ing with violent opposition from their fellows, supported by the faculty, and may even be expelled. They are willing to bear the persecution, and hope they can continue in the school partly in order that they may prove the benefit of their Christian faith.

Another field of effort is among the American returned students. There are over forty in Nanking, all in positions of commanding influence. Their friendly attitude can be evidenced by a reception they gave last week to all the Americans of the city. No effort was spared to make the entertainment a success, though the spirit which prompted it and their cordial manner toward us, were the most gratifying features. Every one of these men has been linked up to some missionary home, in which he

is to be made specially welcome, and where we hope more than one can be helped toward a personal faith in Christ. The potential influence for the Christian movement in such men is incalculable.

Though writing of government schools, I cannot resist getting in one word at the end about the seminary! Frank Price and his associate have been given a group of selected seminary men, who work under their direction. These men themselves are thus being given some conception of the possibilities among this class and of the methods for reaching them. This will illustrate the aim of the seminary to keep its students in vital contact with evangelistic effort during their theological studies.

DEATH OF MRS. FLORENCE RODD CASTLE.

BY MRS. MARY H. STUART.

DIED in Hangchow, China, on January 7, 1918, Florence Rodd, wife of Rev. Harry Castle, and sister of Mrs. J. Leighton Stuart and Mrs. Lacy I. Moffitt, all missionaries in China, in the forty-first year of her age.

Of all God's inscrutable providences there is none harder to understand than the taking away of a young mother from a flock of helpless little ones. This is what makes the death of the subject of this sketch so inexpressibly sad, for it did seem that she must not be taken from the children so completely dependent on her, the youngest being a babe in arms, not a year old. She was a devoted wife and mother, her whole heart being centered in her home, though none the less interested in missionary work. She came to China in 1903 under the Southern Presbyterian Mission, as Miss Florence Rodd, her whole soul aglow with the desire to work for her Master in this land, and at once she gave herself to study in preparation for this work. Of more than ordinary gifts by nature, which had been improved by education, being an "M. A." of Tulane University, New Orleans, the city of her birth, she was qualified to fill a high educational position, and she did fill for one

year the position of principal of the Girls' Boarding School in Hangchow. But a different sphere was opening up for her when she became the wife of Rev. Mr. Castle, of the C. M. S., and from that time her work was wholly given to the mission to which he belonged. Though not able to do much personally on account of a growing family, yet she was always deeply interested in his work, and willing to make any sacrifice to help him. As his work took him from home a great deal, she was often left alone with the children, in a place where no other foreigners lived, but she never seemed to fear the Chinese, or look upon it as a hardship. So engrossed was she in her care for others that she did not realize how her own strength was giving way, but when a heavy cold, developing into pneumonia, sent her to bed on the last day of the year, the disease made quick work with her worn out frame, and in one short week she succumbed to it. Thus passed away from earth one of the sweetest, purest women who has given her life to China, and the memory of those fifteen years will remain as a sweet fragrance, which will gain, as Mary of old, the Master's approving word. "She hath done what she could."

SOME FRUITS OF GOSPEL WORK.

MISS MARY L. DODSON.

IN a wealthy county seat about twenty-five miles from Kwangju there is a church which was founded some years ago by Dr. Owen, and now looked after by my brother.

I went out there early in December to hold a Bible class among the women, and as almost every woman whom I asked about how she became a Christian referred me to a certain woman in the church. I deter-

mined to find out something about her life. Here it is as she and others have given it to me.

They were people of considerable wealth, and she had been taught to read as a child, but had never heard the gospel or read anything about it until she was about forty years old, when her husband went to Seoul and was urged by some one to buy some gospels. He bought the four gospels and Acts, brought them home and threw them down in the house. She had dreamed the night before that she saw some one holding out a book to her and telling her to read it, so she felt that this was the dream come true, and read and reread them. She memorized quite a lot of them, and some days later when her baby boy got sick and she went to pray to Buddha, she kept saying over the Bible verses in her mind.

As the reading of these books had no effect upon her husband, and she wished to discuss it with some one she talked to one of her friends about it, and they both began to believe, though they had not heard a word of the gospel at that time. Later they heard it from colporteurs—Dr. Owen, Mr. Bell and others. But certainly the Holy Spirit had prepared this woman's heart to receive the gospel, for she lost no opportunity of hearing it whenever she could, although persecuted dreadfully by her husband, who even now will not speak to her for weeks at a time, because of her faithfulness to her church and religion. Her husband and eldest son are a constant source of grief to her, but her two younger sons and the three daughters-in-law all attend church, and some of them have been baptized. She herself has been a baptized Christian for eight years, and is a good Bible student. She is now taking training in our Woman's Bible Institute, and I hope

she may some day become a Bible woman, as she never tires of telling the "old, old story," and many have already learned about the gospel from her. This friend of hers with whom she first talked about the books she was reading, also became a believer and although she, too, received much persecution from her husband, she persisted in her belief, even continuing in going to church when her husband tried to pull out all her hair. He sometimes beat her and drove her away from home, but he afterwards repented of all these sins and confessed them to the pastor, who baptized him. He is now the leader in that church.

In this same church there is another very interesting old lady, seventy-six years old, who heard the gospel and believed about eight years ago. She and her husband could both read, so they studied the Bible for themselves, after hearing it from this first believing woman. They both received baptism, and he died shortly after. None of his children are believers, so every year they offer sacrifice to his departed spirit, but the mother will have nothing to do with it, and will not live in the house with any of them, but has a separate little house in the yard of one of her sons. She says it is so peaceful in there with just the Lord, and she can read her Bible and pray whenever she wishes to do so, with no one to disturb her. This old lady has seventy-six children, grandchildren and great-grandchildren. One twelve-year-old boy is following in her footsteps and attending church. They are all very worldly and much absorbed in the things of the world. Will you not pray for these who have heard the gospel and seen it lived in the lives of others but yet do not believe?

Kwangju, Korea. February 12, 1918.

RURAL LIFE IN KOREA.

WM. P. PARKER

DO you know, you who eat Korean food, the latest cure for indigestion? Perhaps it may be possible that you have not run into the Korean who made the discovery, or else, a thing which is more likely true, got it from some one who got it from some one else, who got it from some one else who knew the ancient customs. At any rate, listen for a minute only, and never suffer again. This Korean of whom I spoke of having made or inherited the discovery is a Korean doctor, and one day a patient came to him with an awful turtle down in her stomach, which was driving her crazy with pain. Well, the doctor did not take

long to diagnose the case, and immediately went out and procured a long stick. Making the woman open her mouth he inserted the stick and began to jab down her throat. Everything might have gone all right—for you never can tell what might happen with a Korean—but suddenly the stick broke off half way down and 'stuck, and do what he could the doctor was not able to remove the broken piece of wood. And so the woman suffered and bled, and almost died, until finally some one suggested that they try the "Migook" doctor, who had a hospital seventy miles away, and the woman was brought in. Not only that, but the stick

was removed and she still lives to tell of her wonderful cure.

But I am not starting in to relate the wonderful things from which the Koreans recover—I will let the doctors write volumes on this subject, a thing which any one of them can easily do—nor the wonderful methods of their native, old school doctors. The Korean “chim,” or long needle, is the chief instrument of torture, and seems to be used for everything, from killing the turtle in one’s stomach by poking, to getting the evil spirit out, which causes rheumatism. They have medicine also, and when one sees it, I understand, he no longer marvels at the readiness with which the Koreans take even our very worst concoctions, for they are as nothing compared to what they have been used to. This explains also why they doubt the effectiveness of what we have. Why, they could get something that tasted worse than that right out of their own yard! Do you think it strange that they still patronize their own doctors when they see the cures made by foreigners and doctors who have been trained in the new school? We believe that they are coming to distrust their quacks, and that they are going to our hospitals alone, when suddenly here goes Pak Syensang, our language teacher, who has been with foreigners ever since they have come to this country, here goes Pak, I say, and gets the “chim” used on him to cure those pains that he attributes—secretly, though it be—to some rat clawing out his heart. And yet they are learning, oftentimes, it is true, by sad experience, not to go to the old-fashioned, chim piercing, poison giving quack. Not long ago we saw in the papers an account of a Korean who had eaten frog spawn to fix him up in health for the rest of his days, and who was on the point of death as a consequence, having already lost his wife and child, to whom he had explained the wonderful properties of the new medicine, and who, on his recommendation, had partaken of the spawn freely.

While in the cities the people are coming in contact with learning, and are getting

to be more modern—not always a good thing, for our “modern” life is not always moral—in the country, the women especially, are sometimes very, very ignorant. Not long ago I was going to a nearby station when a woman came in, all excitement.

“Where’s the cap? Where’d you leave it? Here it is,” she kept saying to a ten-year-old boy at her side. Everybody began to grab their own caps as she passed, for fear she would take them, and a few became mildly interested enough to begin to ask her questions.

“Where did you leave it?”

“I don’t know. Here. Oh, it was yesterday. But it was this car, it was just at this time. No, it wasn’t another car, I tell you, it was this one.” And it took no short time to convince her that the same car didn’t come along at the same time every day.

My wife was taken to see an old lady in the country to whom, as she was talking, she mentioned the fact that she came from America. The old woman seemed to be greatly interested.

“And there’s all water between here and there?” she asked, evidently having heard something to that effect. My wife told her that there was.

“Then,” said she, “how’d you get here. Did you swim through the ocean all the way here.”

I do not mean to apologize for trying to find, at times, the humorous, for I believe we need to look upon that side, and not let things just shock us. Of course, it is ours, through him who ever helps us, to put these things right, but when and while we are trying to do our “bit” in his service, we cannot afford always to take the dark side even in these little things. And so, while I would not preach—inasmuch as I am not a preacher, and do not know how—I would have us all be more cheery in our work, and try to see things not always on just their shocking side. We all see things about which we can smile, even once in a great while, things about which we can laugh. Why not take advantage of the opportunities?

SOME TRUE MISSIONARY HARDSHIPS.

L. T. NEWLAND.

MOST people have an idea that we missionaries find our hardships in having to live in little mud or palm leaf huts, eating bird nests, rats and other Eastern dainties, or in standing in constant danger of our lives from cannibals and robbers. While, in fact, we all have fairly comfortable homes, eat practically what we did in America, and though I have never been

in Africa, I doubt if even there heathen with cannibalistic tendencies look hungrily at our nice white skin, and we are freer from murder and robbers than our friends in the home land.

In just what, then, do our hardships consist? I’ll give you one of many different kinds.

Recently I took a trip in strictly heathen

territory. By this, I mean there was absolutely no home that made any pretense of believing. My helper and I went into a large plain, bounded on one side by a river and completely surrounded on the other sides by mountains. Here were some two thousand people living in several villages, shut off to themselves, who had never known the light of the gospel. Generally, when I go to a place like this I stay at a Korean inn, but here the only clean inn was so far off by itself that I knew none of the people would come out to night services if I stayed there, so my helper set out to find a great room in some well-to-do home where we could stay.

We happened upon the home of Mr. Yi, who, although he had a sufficiency of this world's goods, is sadly lacking in manners, more poverty-stricken along this line even than the average Korean. The home consists of a grandfather and son, four grandsons, all married, several great-grandsons and a host of servants, all living in one yard, and it seemed to me all the male members spending their whole time in the guest room.

After considerable discussion we obtained permission to stay in this room, which I immediately regretted and wished we had gone further. They, of course, had no idea I understood Korean, and the old man began at once to comment on my looks. My white skin seemed to appeal to him especially, and he had me pull up my sleeve so he could see some that wasn't tanned. I was the first white man he ever saw, and he marveled greatly that a Westerner could be so pretty. If he had said handsome it would not have been so bad, for in Korea only women and children are called pretty, and to have that "sissy" description openly applied to me was most too much. I was discussed most thoroughly from my big feet to my equally big head and "enormous" nose—from a Korean point of view. A Korean's nose looks like it had been painted on his face with a brush, and to them a nice Roman nose is about the freakiest thing there is.

But the chief trial came when I sat down to eat. The old man had never dreamed the world held such a sight. About ten of them gathered around so close that I could not move and watched with fascinated eyes everything I did. They were very free with their remarks and freer with their questions. The knife and fork I used, the way I held them, the size mouthfuls I took, the fact that I kept my lips closed when I ate, the absence of red pepper in my food; in fact, all I did were made the subject of uncensored conversation. They asked about

my bread, my butter, my jam and sugar, all strange to the Koreans, and asked for tastes of all I had, expressing their appreciation by such resounding smacks that my appetite left me. I never did relish making my eating a matter of public entertainment and amusement, and I especially object to an audience whose chief diet consists of garlic, dried fish and pickled turnips, with the lighter fragrance of Korean saurkraut permeating all.

Here I stayed for three days, never having one moment to myself. Even so common a rite as washing my face calling an interested crowd together. The only time I was alone was when I was asleep, and even then when I awoke to find certain suspicious red spots on various parts of my body. I had my doubts about being entirely alone. I got near to the people all right, and was worn out mentally and spiritually by the contact. We did not have one thing in common, there was not one subject I could talk to them on where we could meet on common ground. I had a long discussion with the old man as to whether the sun or the earth moved, and though I gave him all the latest arguments, demonstrated the solar system by apples and a lantern, he was never convinced, and freely expressed his opinion of a man who was fool enough to believe people could live on the bottom side of a ball, besides all the water would run off if it were that shape. Besides, who could believe anybody that said the world turned over every day, which any child could see would spill us all off into space. Confucius taught that it was flat, and that ended the matter so far as he was concerned.

Yet with it all we had a good time, preaching from house to house during the day and holding services at night. A good crowd came out each night, and after we laid the law down that there was to be no smoking during services, no talking out loud during prayers, and that no one was to address the speaker until after he had finished, we had good, respectful attention. We sowed the seed, though we do not know the kind of soil. Yet we have faith to believe some of it fell on prepared soil and will bring forth much fruit. Still I was glad to leave and get to myself a few minutes again, and it was a positive relief to get home and eat in peace once more. I know now how the Master must have felt when the Pharisees crowded around and freely commented on his eating with unwashed hands. So this is one kind of hardship we have and if any of you think it is not a hardship just come out to Korea and try it.

GIFTS TO HOME AND FOREIGN MISSIONS DURING A YEAR BY THE TEACHERS AND STUDENTS OF TEACHERS' COLLEGE, COLUMBIA UNIVERSITY, NEW YORK.

By LOWRY DAVIS.

(Facts secured from official bulletins.)

KINDERGARTEN DEPARTMENT—Support of one Armenian child, one French orphan; \$100 sent to Polish children; knitting for Poland; sale of pictures in Alumni Week for Poland; Easter sale for war children.

Sewing Department—Many garments made for French relief; two barrels and four boxes clothing sent to Halifax sufferers.

Art Department—\$90 from Christmas cards to Student Friendship War Fund; \$200 scholarship; art posters and post cards for Red Cross and war relief campaigns; posters for Liberty Bond campaign.

Nurses' Club—Has organized six teams, meeting weekly for surgical dressings.

Red Cross—Surgical dressings work-room open four days a week, knitting (free wool) about 500 garments; sewing for Polish relief.

Household Arts Education Department—Supports a Belgian child.

Chinese Students' Club (there are ninety or more Chinese students in Columbia University and Teachers' College)—\$100 to flood sufferers in China.

Horace Mann Girls' League (this is a high school connected with Teachers' College)—\$150 each to children of France, Belgium, Italy, Armenia; \$300 through class chapter to special individuals and organizations in this country; \$250 membership in Junior Red Cross; \$100 materials for Red Cross knitting and work-room; *twenty-five children adopted* (\$48 each); clothing for France sent, also magazines and books for soldiers.

Y. W. C. A.—Armenian Relief, \$450 raised

last spring, \$400 this fall, \$100 to national work of the association; \$75 for industrial secretary in Japan; \$25 for *children crippled by paralysis*; \$25 to Berry Industrial School; 100 settlement workers (both semesters) in great variety of club and class work; recreation for soldiers and sailors; *singing in Presbyterian hospital*; gymnastic and Red Cross clubs for Whittier (dormitory) maids.

Catholic Club—Joined in Y. M. C. A. drive; social centre for sailors.

Jewish Forum—Jewish war sufferers' Relief Fund; Federation of Jewish Philanthropic Organization campaign for members; joined in Red Cross and Y. M. C. A. drives.

Athletic Association—\$50 to Student Friendship War Fund.

Raised in the College Generally—Library fund for soldiers, \$300; Thanksgiving baskets for (dormitory) maids, furnished by Horace Mann (High School) and by \$214 raised through the school and the religious organizations of Teachers' College.

Teachers' College Professorship in Canton Christian College, China—This is a most interesting and vital form of missionary work and should arouse interest in the hearts of all who read this because Teachers' College, though a non-sectarian institution, realizes the wonderful need for Christ in China and is raising yearly \$800 for the support of this professorship. Mr. K. M. Wong, B. S., Teachers' College, 1913, and M. A. from Columbia University in 1914, is the able and worthy representative chosen.

TEACHING THE KOREANS ENGLISH.

WILLIAM P. PARKER.

PERIODICALLY, I derive much comfort and encouragement from my English classes. I do not mean to say that I am justified in this. Perhaps I am not, but at the same time there is a comfort in them all right, and there is one enjoyment I get out of the subject. Someone asked me once if I did not find it pretty hard to get my boys to use *correct* English.

"Yes," I said, "it's the hardest work I

ever undertook to do." And then this someone jumped at the absurd conclusion that I had given witness to the fact that I was discouraged. Now that is an absurd conclusion, because, you see, I am not yet quite sure that I know all the Korean in the dictionary, and, unlike other foreigners, I often make mistakes. And these mistakes are inexcusable; I feel like, well, what don't I feel like when I make them? That is, I feel that way till I think of those

English classes hereinbefore mentioned. Then, well then, I can even afford to think myself advancing at times. When I, with my own hands, have taught a boy English four years, and know that before I ever picked him up in the language he had studied seven years—off and on—with other foreigners—I say, when I take into consideration that fact, and still observe that the boy cannot make me understand what he says, I take courage, and don't think myself so stupid after all. And while it may not be an affliction to be stupid—I cannot tell about that—it is an awful affliction to think yourself so.

I had a teacher—or someone did, it matters not whether it were I—when I began studying Korean who said he was going to learn English along with me, so when I got to speaking Korean he would be able to speak the same amount of English, and so with this compact between us we started in. He learned the alphabet, and could write most of the small letters fairly respectably by the time I had learned to read in Korean, and then wanted conversation, which I started in to give him. The first sentence I tried on him was, "I see many men." We were out walking, and it was market day, so I could easily illustrate my words. He repeated the sentence over and over, and finally learned it so that he could say it, but did not get the meaning clearly. Later, with help, I taught him the whole of it up to and through the meaning, and then—then he used it every day for three months on every occasion, but he never got farther. Whether he considered English too hard, I do not know, but his interest broke down and he stopped. That teacher will never know what a great comfort he has been to me, and even still I like to think about his knowledge of the English language and compare with it my own knowledge of Korean.

You see, r's, l's and n's get all mixed up in a Korean's mind, for, to some at least, they all sound exactly alike. Whether or not all of you know of the case I do not know, but I am sure the story is not mine. Once I had taught a boy English for a long, long time, and still he insisted on phonetic spelling—according to *his* way of

hearing. I became tired of changing l's to r's, and t's to d's, for although I gave corrections and explanations over and over, he still came back with the same mistakes. He had a friend among the foreigners who lived in a distant station, to whom, for some unaccountable reason, he always insisted in writing in English, and his letters he naturally brought to me for correction. But he came back once too often with the same mistake. In his letter was the sentence (a sentence which he was fond of using), "I am a poor boy," but instead of *poor* he had written *pool* (as was his custom).

"Look here," I said, "this is wrong. You always get your p's and f's mixed up (certainly not an untrue statement). Now you just correct this p here and make it f, like this, f-o-o-l."

I am not sure whether it has worked yet, as he hasn't been back. Besides, his friend may have taken it only as an additional mark of humility on his part; but I felt justified in trying to teach him correctly.

One of the characteristics of the Korean comes out in this—his inexactness—and it should be corrected.

I don't want to close without saying a further word, for I wouldn't want anyone to get a wrong impression. I said to begin with that I derived comfort even from teaching English, and what I have said is simply in explanation of my claim. Of course, if you want to be discouraged you can be so, for there are a number of Koreans who catch on to English quickly, and speak it correctly—just as there are a number of foreigners who can speak correct and understandable Korean; but then, as I said, I prefer not to be discouraged. Nor do I deny that English sounds are hard—I would have once, because I compared them with some combinations of Russian that I used to see—harder, even, than the Korean aspirate. But when you get real down in the mouth about your lack of language just ask someone who tells you that he cannot understand you to say "splotch," and hear him say *supulotchi* and take comfort that you have only simple sounds to learn.

Sending in a list of forty-six subscriptions to the Survey, Mrs. W. T. Williams, of Floyd Street Presbyterian Church, Lynchburg Va., writes: "The credit for securing these subscriptions is due to six girls of the Intermediate Christian Endeavor Society. They canvassed the congregation and more than doubled the number of subscribers—thereby placing this church on Jack's Honor Roll. Hoping this will be of some encouragement to Jack, whom we all want to see put his flag at the top of the pole, I am, etc."

REPORT OF A CONFERENCE HELD IN SEOUL APRIL 6-8, 1918.

(Between missionaries of various denominations and members of a deputation sent by the American Board (A. B. C. F. M.), the subject of the Conference being the advisability of stationing one missionary family in Seoul, under the American Board, in order to do evangelistic work and also to act as "go-between" between the Japanese leaders of Congregational (*i. e.*, Japanese—the Kumiai Church) propaganda among Koreans, and the Foreign Missionaries in Korea.)

ACTING upon a request from Seoul sent by Mr. Koons and approved by the Executive Committee of the Northern Mission (Presbyterian), and upon the approval and advice of Chunju, Kwangju, Mokpo and Soonchun stations—some acting informally (Kunsan members being all away from home, it was impossible to communicate with them)—Messrs. Clark and Coit attended the Conference in Seoul and submit in an informal way this report of the meetings:

Personnel of the Deputation—There were two American Board Missionaries from Japan, Rev. Mr. Warren and Rev. Mr. Pedley; Dr. Berry, of Worcester, Mass., twenty-five years ago a medical missionary in Kyoto, Japan—there for twenty-one years—a member, we believe, of the American Board, if not one of the Secretaries; Mr. Bell, Associate Secretary of the American Board, together with one of the Japanese General Secretaries of the Kumiai church and the Japanese pastor of the Congregational church in Seoul, and Mr. Watashi, in charge of the propaganda among the Koreans. Only the Americans of this party, however, appeared in the real conferences with the Korean Foreign Missionaries. The party also had conferences with the Japanese and some Korean leaders and left Tuesday, April 9th, for Pyong Yang, to investigate still further. From there they return to Japan and have conferences with their missionaries and with the Kumiai church leaders.

Proposition Presented for Consideration—In the judgment of the missionary body, is it advisable for the American Board to accede to the request of the Kumiai church to locate one of their missionary families, now working in Japan (probably Dr. Rowland) in Seoul, in order that he may counsel with and help the Kumiai leaders in Korea in their work among the Koreans and in their relation with the Foreign Missionary body?

Attitude of the Deputation—We felt that it was a privilege to attend the conferences. The attitude of every member of the American deputation was all that could be asked of any Christian in frankness, honesty and unselfishness. Their one desire

was clearly to be guided aright in the matter that whatever might be the outcome, the kingdom of Christ might be advanced.

Character of the Conferences—Sunday night the missionary body met at the home of Dr. Ludlow for conference with the deputation. Dr. Noble presided and Dr. Berry presented the request for advice from the missionaries. The members of the deputation stated frankly that if the missionary body should declare itself as opposed to the proposed step, the matter would drop and no man would be sent to Seoul. Upon request for information as to the character of the work now being done by the Kumiai church among the Korean church, very full information was given by a number of missionaries—all agreeing that the leaders in Korea have been disseminating heresy (Unitarianism), and that many of them are men of unworthy lives. This led to expressions of strong evangelical faith on the part of Dr. Berry and Mr. Bell, and the thought that if a man could be of service in guiding the movement back into paths of truth it would certainly be worth while. It was strongly insisted upon by the missionaries that in order to avoid complications in comity and in indorsing the bad features of the present movement, if a man were sent he should be sent as a missionary to the Japanese in Korea and not to the Koreans. After full and frank discussion it was resolved to continue the discussion Monday morning at the Pierson Memorial Building. This was done and the following recommendation was decided upon without a dissenting voice.

Recommendations of the Missionaries to the Deputation:

1. That the American Board station a missionary family in Seoul (*i. e.*, a minister who is evangelical, a man of tact and one who has seen long service in Japan and who has influence with the Kumiai church).

2. That he should have no official relation to the work among the Koreans, but should be a missionary to the Japanese. Any influence he might be able to bring to bear to correct the errors of the movement among the Koreans would be used unofficially.

3. That he continue to be a missionary of the American Board Mission in Japan. In other words, that he occupy a position like that of Mr. Smith, of Seoul, or of Mr. Curtis when he lived in Korea. Unofficially, he might be of great value as a mediator between the Kumiai church and the Foreign Missionary body in Korea, but

would naturally not be a member of the Korean Federal Council nor would he be in the position of seeming to indorse the character of the work done at this time by the Kumiai church among the Koreans.

Respectfully submitted,

W. M. CLARK,
R. T. COIT.

MEXICO CITY AND THE PRESBYTERIAN SYNOD.

REV. W. A. ROSS.

WE have not seen Mexico until we have seen her capital city. Here everything converges and here the Protestants have made their principal center of operations. The city, always populous and active, now especially so on account of the increased population, which has been doubled by the people who have come to the city, some to seek protection, some because of the general conditions of society which have broken up all sections of the country and caused many who never left their native hamlets before now to travel the length and breadth of the land, landing finally in the city, and some to share in the new government and some looking for work and something to eat. They have come to the city and the present population is estimated at one million and three hundred thousand. The city well deserves all the fame it has for its beauty. Even the battles which were fought there during the recent revolutions have not in any way marred the beauty. Even the bullets in the Y. M. C. A. building have been cemented over and nothing left to satisfy the curious.

This is a "Protestant Convention City." The middle of January the Mission of the Presbyterian Church, U. S. A., held its annual meeting. The end of January a Bible Institute was held in the city; the middle of February the Presbytery of Mexico held its annual meeting; the end of February the Synod of Mexico held its regular meeting, and during the first part of March the annual conferences, both the Northern and Southern Methodist Churches, are to hold their meetings.

The occasion of the recent visit was to attend the meeting of the Synod. It is known that the Northern and Southern Presbyterian Churches are united in one Synod in Mexico. It is called the General Synod of Mexico. The recent meeting, while not largely attended, was a time for great rejoicing over the good work that is being done in all of our churches in Mexico. There are some sections of the country where the number of those who are inquir-

ing the way of life reminds us of the great desire for the gospel among the Koreans. Beyond a doubt, now is the time to do large things for Mexico. The Synod is organizing its work so as to best meet the needs of the hour.

The organized evangelical work in Mexico City is full of encouragement. Just while we were there the boarding schools were beginning the work of the year. The schools, both government and mission, have their vacation during the winter months. There are three boarding schools for girls in the city—the Methodist Episcopal, the Presbyterian and the Episcopal. The Northern and Southern Presbyterians are associated in the girls' school. The Presbyterians have a boys' school at Coyoacan, a suburb of the city, and then there is the Union Evangelical Theological Seminary. Let us think of this latter long enough to understand what it means. We had had theological seminaries in Mexico before, and they were doing good work, but no one Church could furnish the equipment and teaching force that is needed for a well-trained ministry in Mexico, and in keeping with the plans to unite the work as much as possible so that greater efficiency may be secured, there has been established a Union Evangelical Seminary. Our Church is one of the contributing churches, and is sharing in the benefits of the work that is being done. We have the largest number of students of any Church in the country, and our students are commended most highly. The seminary is well located in the center of the city, and is patterned after the seminaries of the United States. There have been enrolled this year twenty-two students, fifteen of these being boarding students. As we are praying for our seminaries and students at home, let us remember that right now in Mexico we have a theological seminary that is training those who are to be the messengers for God to the Mexican people. The Mexican churches are to raise up their own ministry. This institution has been established in the providence of God to train this ministry. It should be the

constant prayers that there may always be a group of pious and learned men who are loyal to God's truth who will be sent to train these men. The beginning that is being made promises much for the future of the Church in Mexico.

The Y. M. C. A., always a helpful adjunct of evangelical work, is well organized and well equipped, and is doing great things in the City of Mexico. It will be remembered that the Y. M. C. A. building was used as a point of vantage by one of the contending forces during the ten tragic days at the time of the overthrow of the Madero government in 1913. Cannons were placed on this building. No permanent damage was done to it. There is a membership of eleven hundred, and the total receipts last year were seventy-five thousand pesos. In American money this is about forty thousand dollars. This is a center for religious conferences and worship and reaches many who would not otherwise be reached.

Then there are the different churches. The Presbyterians have established missions in many sections of the city and in the suburbs and are cared for by laymen, ministers and Bible women. There are nine of these missions which lead out from the large church in the city, and there is a church at Coyoacan which also has established missions in different parts of the Valley of Mexico. The Methodist churches have adopted the plan of centralizing their work around the large church in the city, and has not emphasized the plan of establishing missions so much. As a consequence their central church is the largest attended of any in the city. A Sunday school of over four hundred in attendance Sunday after Sunday, and church services with an equal number. These churches in the midst of the worldliness and superstition of the great city are as lights in the darkness which are under the holy influences of the Spirit of God, adding to His kingdom those who are being saved.

DO YOU KNOW?

1. To what great code of ethics do the "Signs of the Times" seem to point as the goal to which the world is working?

2. What memorial to a dearly beloved minister stands in China?

3. A suggested "way of approach" to the conversion of the Jews?

4. Why and by whom is Miss James being sent back to America?

5. What missionary work is being done by Mrs. Haden and her daughter in France?

6. What an African convert thanked the Lord for?

7. What encouraging message comes from Mexico?

8. Some wonderful workings of the Spirit in China?

9. How a Korean Bible woman was converted, and what trials she is going through?

10. Of a "sure cure" for Korean indigestion?

11. How China treats plague?

12. Where a coffee pot, two enameled cups and plates, served for a communion service?

13. What is harder to bear than mud houses and robbers?

14. Some of the reasons for China's confidence and trust in America?

SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Signs of the Times.

Song—The Light of the World is Jesus

Scripture Reading—John 1:1-17.

Prayer.

Minutes.

Roll Call—Answer with a verse of Scripture on LIGHT.

Business.

Offering.

Song—Selected.

Quiz—Do You Know?

Articles—

Monthly Topic.

Some Fruits of the Gospel.

Rural Life in Korea.

Prayer—

Some True Missionary Hardships.

The Friendly Feeling of the Chinese for the United States.

Hymn—Love Divine All Love Excelling.

Close with the One Hundred and Thirtieth

Psalms read in concert.

SUGGESTIONS.

Have the reporter take charge of the quiz. More interest might be stirred, if the quiz is conducted like an old-fashioned spelling match.

The Monthly Topic should be given in full. The other articles should be condensed and given from notes only, or better still, given **without** notes.

Pray earnestly for more laborers to be sent out. Brazil is begging for reinforcements. The fields are white.

COMPARATIVE STATEMENT

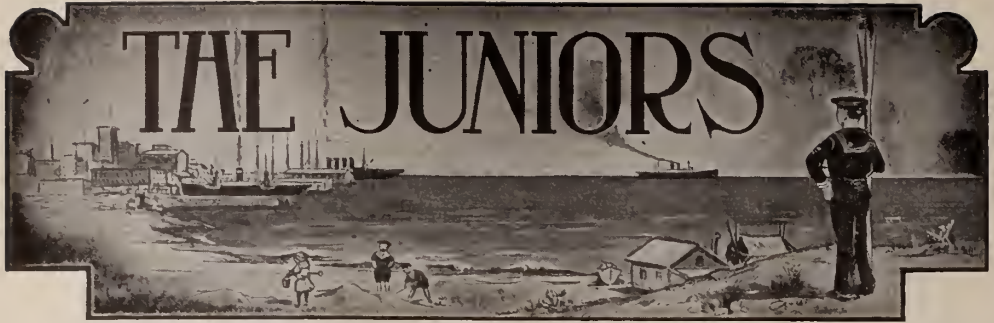
FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation:

May	1918	1917
Churches.....	\$17,893 85	\$ 10,113 61
Sunday schools.....	313 97	967 14
Sunday schools—Brazil.....		5 12
Sunday schools—Africa.....	50 58	744 77
Sunday schools—China.....	822 55	
Societies.....	3,433 90	4,293 04
Societies—Africa.....	5 00	28 00
Societies—China.....	6 55	
Societies—C. E. Missionaries.....	105 55	108 00
Miscellaneous donations.....	1,236 26	3,206 92
Miscellaneous donations—C. E. Missionaries.....		11 10
Miscellaneous donations—China.....	25 00	
	<hr/>	<hr/>
	\$23,893 21	\$ 19,477 70
Legacies.....	1,798 92	13 33
	<hr/>	<hr/>
	\$25,692 13	\$ 19,491 03
Two months, April 1st to May 31st, inclusive:		
Churches.....	\$52,157 54	\$ 28,083 16
Churches—Africa.....	5 00	
Sunday schools.....	1,079 36	2,100 60
Sunday schools—Brazil.....		165 09
Sunday schools—Africa.....	165 24	961 46
Sunday schools—China.....	1,392 87	
Societies.....	9,665 08	9,818 83
Societies—Brazil.....		5 00
Societies—Africa.....	22 75	28 00
Societies—China.....	6 55	
Societies—C. E. Missionaries.....	292 92	359 28
Miscellaneous donations.....	7,692 27	4,215 37
Miscellaneous donations—C. E. Missionaries.....		17 10
Miscellaneous donations—China.....	25 00	
Miscellaneous donations—Africa.....	5 00	
	<hr/>	<hr/>
	\$72,509 58	\$ 45,753 89
Legacies.....	1,798 92	2,225 53
	<hr/>	<hr/>
	\$74,308 50	\$ 47,979 42
Initial appropriation for year ending March 31, 1919.....		
		\$ 556,851 18
Net additional appropriation to May 31, 1918.....		
		24,859 35
		<hr/>
Deficit March 31, 1918.....		\$ 581,710 53
		<hr/>
Amount needed for year (at this date).....		\$ 709,841 80
Amount received for objects outside the budget, \$2,104.50.....		

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., May 31, 1918.



THE MING TOMBS.

NANKING was at one time the capital city of China, and near the city there is a most interesting burying place called the Ming Tombs. It is so called because one of the emperors of the Ming dynasty lies buried there.

The city of Nanking is surrounded by a great wall thirty miles long; and inside this wall there is another wall, and in each of these walls there are thirteen gates.

When the emperor who is buried in this strange burying place died, they held his body, as was the custom, until a fit burying place could be made. When this preparation was finished there came the pomp of a great funeral. They had long processions, each headed by a coffin on a decorated bier. There were thirteen of these processions, one to go out of each gate. The processions wended their way along a road which had on each side huge figures and which was entered by a gate that was very ornamental and had a watch-tower for the guards.

After entering the gate there was at first a huge turtle, which represented the earth, with some inscriptions about the emperor; then there were elephants, then lions, then horses, all sitting in pairs. After these animals were passed there was another gate; and then followed figures of warriors and priests which guarded the road, bringing the processions directly to a large mound of earth, in front of which was a huge tower-like construction, which was guarded by several gates. In this hill they placed the coffin, and nobody knew which one of these thirteen coffins contained the body of the dead emperor; and for fear the men who carried the coffins might perchance know, they were all killed lest the secret might be told.

Now, the strangest part of this strange story is that the people were trying to fool the spirits. They were afraid the spirits might learn the place of the burial of their beloved and honored emperor and might disturb his last resting place.

DO ALL THAT YOU CAN.

"I cannot do much," said a little star,
 "To make this dark world bright;
 My silvery beams cannot pierce far
 Into the gloom of night;
 Yet I am a part of God's great plan,
 And so I will do the best that I can."

"What can be the use," said a fleecy cloud,
 "Of these few drops that I hold?
 They will hardly bend the lily proud,
 If caught in her chalice of gold;
 But I, too, am a part of God's great plan,
 So my treasures I'll give as well as I can."

A child went merrily forth to play,
 But a thought, like a silver thread,
 Kept winding in and out all day
 Through the happy golden head—

Mother said: "Darling, do all that you can,
 For you are a part of God's great plan."

She knew no more than the twinkling star,
 Or the cloud with its rain cup full,
 How, why, or for what all strange things
 are—

She was only a child at school;
 But she thought: "'Tis a part of God's
 great plan
 That even I should do all that I can."

So she helped another child along,
 When the way was rough to his feet,
 And she sang from her heart a little song
 That we all thought wondrous sweet;
 And her father—a weary, toil-worn man—
 Said: "I, too, will do the best that I can."
 —Margaret E. Sangster.

AN ITINERATOR IN SPITE OF HIMSELF.

HE is four years old, full of life, eight hands high and has traveled many miles over high mountains and through broad plains. His name is Prince and he is the property of Carter Clark, who lives in Chunju, Korea. Before Carter went to America with her parents on furlough, her father bought Prince for about four dollars and gave him to her for a pet, hoping that she might some day have some good rides on his back. He is now carrying a heavier load than Carter—namely, the Korean pastor who is associated with Mr. Clark in his country work and who travels

around visiting the churches in four counties. Sometimes he doesn't carry the pastor, but throws him off in the road, and that is the reason he is not at our house doing his duty in the part for which he was originally bought.

If Prince is capable of retrospect I am sure he rues the day he was so foolish as to throw a Korean man and then Carter's father, because the latter decided the little beast would have to be tamed before Carter could ride him. By this time I hope he has learned many useful things and will be a good pony the rest of his days.

A BIRTHDAY.

DEAR little Mrs. Paik was seventy-five years old today and she had a party—in fact, several different parties—to celebrate the occasion. She is a native of another county, but has been with her daughter in Chunju for several months. While here she has enjoyed herself greatly and as she is very old it is probably the last time she will be able to come back, so she is staying much longer than she expected, waiting for the ten days' class for women, which begins next week. Then she will have a royal good time studying, and at the end of the class she will travel about thirty miles by ricksha and on foot over the high passes to the home of her son.

On the afternoon of her birthday Mrs. Paik entertained the foreign ladies. There were just eight at the table, which was laden with all kinds of delicacies, thirty-two in number, the most conspicuous being large bowls of spaghetti soup, one for each guest. The rice was brought on hot after the soup to form the foundation of the meal—all the other dishes being side dishes. There were several kinds of pickle, dried fish cut in fancy shapes, three or four kinds of sauce corresponding to our Worcester and Tabasco, rice bread, raw chestnuts, hard-boiled eggs, sliced pears and oranges, candy, popcorn bread, Japanese cakes, persimmons and other things indescribable. Some of the ladies were pioneers and ate some of everything and all of some things. Others could eat enough to keep from causing comment, and two were almost glad they had been suffering from whooping cough in order to have an excuse not to eat anything. All this wonderful array of food was prepared by Mrs. Paik's daughters-in-law at their home and sent in on the backs of coolies. After fin-

ishing we each took something home in a paper napkin, according to Korean custom.

In the evening this old lady entertained five Korean pastors, the pastor of the Chunju West Gate church and four visiting pastors, all of whom are teaching in the ten days' class for men now in session here. There are about 350 in attendance.

Tomorrow Mrs. Paik will entertain three



Dear Little Mrs. Paik, who is seventy-five years old.

different groups of friends to give them a share of the good things that were prepared for her, and no doubt she will feel that her seventy-fifth birthday was the happiest she ever spent.

Tonight, as we came from the evening meeting at the church, I walked part of the way home with her, and the burden of her conversation was regret that there was no one to come from her church in the country to the study class. She and her daughter are the only Christians in the family, and it is possible that they would rather be here among Christians, where they can have the advantage of Bible study, than at home with heathen surroundings.

Although so old and bent, this dear friend is well worth knowing, and as an example of a happy Christian is second to none.

The accompanying picture is not a good likeness of Mrs. Paik because she is always smiling, but according to Eastern custom she has made her features as set and devoid of all expression as possible when sitting for her picture. When I expressed my regret at not having any kodak films on hand with which to take her picture, she very kindly presented me with one, which I am enclosing that you may introduce her through the readers of THE SURVEY.

JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1918.

Arranged by Miss Margaret McNelly.

Topic—Stories Here and There.

Song—Jesus Bids Us Shine.

Scripture Reading—Matt. 5:1-16.

Prayer—For the children of every land.

Minutes.

Roll Call—Answer with the name of a mission station.

Business.

Collection Song.

Offering.

Recitation—Do All That You Can.

Questions and Answers.

Story—The Ming Tombs.

Items of Interest—

Some Korean Cures.

A Birthday Party.

Song—Selected.

Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Have the children repeat the Scripture Reading, using the sixteenth verse for the text of the lesson.

For Questions and Answers, let the leader ask questions on the fields and the Master's command as to his work, and have the children answer, without previous preparation.

Some Korean Cures can be gotten from the article, "Rural Life in Korea," by Mr. Parker, in the current issue of The Survey.

THE GESTURE LANGUAGE OF THE INDIANS.

IN its issue of September 2, 1915, the *Youth's Companion* printed an article on "The Gesture Language of the Indians."

Probably many of our Juniors would like to learn some of these signs, and we give below a few, which will help you in talking with your friends who will take the trouble to learn them. Of course, we can give only a few, but we have tried to select some which would be most useful.

The construction or grammar of the sign language is simple. Adjectives follow nouns, conjunctions and prepositions are omitted, and verbs are used in the present tense.

Greeting. Push the closed right hand, with the index finger extended, diagonally upward past the chin and the mouth. This symbolizes the wolf call.

Come to me, or hurry up. Extend the right arm horizontally, with the fingers pointed downward, and rapidly open and close the fingers several times.

Attention, or question. Hold the right hand, palm outward, with the fingers and the thumb separated, well out in front of the body, at the height of the shoulder. This sign is often used to begin a conversation.

I understand. Throw the right forearm out in front of the body, with the fingers closed, except the index finger, which is curved and drawn back. This sign is used occasionally while another person is talking. It indicates that you grasp or draw something toward you. If you do not understand a given sign, indicate it by the gesture for a question.

Where are you going? Throw out the closed right hand with the index finger extended, and make dots in the air with the point of the index finger.

I or me. Touch the breast with the right index finger.

Glad (sunshine in the heart). Bring the

compressed right hand, with the fingers slightly curved, over the region of the heart. Bring the left hand, palm downward, on a sweeping curve, to the left of the body, at the same time turning the palm upward, as if in the act of unfolding something.

Surprised. Cover the mouth with the right palm, and move the head slightly backward.

Angry (mind twisted). Place the closed right hand against the forehead, and give a quick twist from right to left.

Ashamed (blanket over face). Bring both hands, with palm inward and the fingers touching, in front of and near the face.

Good (level with heart). Hold the extended hand, palm downward, close to the region of the heart; move it briskly forward and to the right.

Bad (throw away). Hold one or both hands, closed, in front of the body, the back upward; open them with a snap, and at the same time move them outward and downward.

Brave or strong. Hold the firmly closed left hand in front of the body, toward the right; bring the closed right hand above and a little in front of the left, and strike downward. This gesture, vigorously made, intensifies any previous statement or description. Used with "I am cold," it means "I am freezing"; with "I am angry," it means "I am furious," and so forth.

Alone. Hold up the index finger.

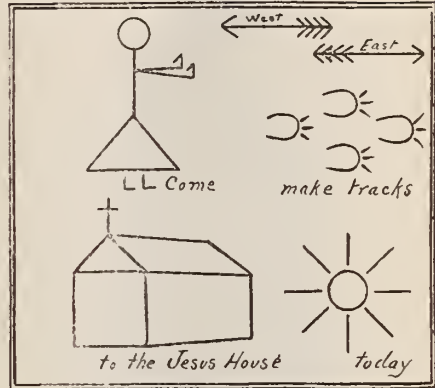
House. Interlock the fingers of both hands, and hold them at right angles.

Sleep. Incline the head to the right, and rest it on the right palm.

Brother or cousin. Touch the tips of the first and the second fingers to the lips.

Sister. The sign for brother, followed by that for woman.

An Indian Invitation



An Indian Invitation.

Woman (long hair). Bring the palms of both hands with a sweeping gesture down the sides of the head, the shoulders, and the bosom.

Give me. Hold the open right hand, palm upward, out in front of the body; close it, and draw it inward.

Pretty. Hold up both hands, with the palms inward, in front of the face (as a mirror), and make the sign for good.

Ugly. The first part of the sign for pretty, followed by the sign for bad.

It is ended. Bring the closed hands in front of the body, with the thumbs up and the second joints touching; then separate them. This sign closes a speech or conversation.

"JESUS LOVES ME."

(In Dakota Indian Language.)

Jesus Christ was-te-ma-da.
Wo-wa-pi Wa-kan-he-ye:
Mi-ye on te hi qon he.
Wan-na he wa-na-ka-ja.

Chorus:
Han Jesus was-te,
Han Jesus was-te,
Han Jesus was-te,
Was-te-ma-da-ke-ye.

OUR INDIAN DOLL.

OUR Indian boy on the next page doesn't look very happy, does he? We have studied so much about our Choctaw Indian churches, with their Sabbath schools; and about Goodland Indian School and Orphanage, and somehow we usually think of

Indians as wearing clothes just like ours, and going to school and Sabbath school just like white boys and girls. At least, we think that if they don't go, it is because they don't want to.

But there are many tribes of Indians liv-



A Little Navajo Indian.

ing in the United States today that have no missionaries to tell them about Jesus. More than 40,000 Indians are pagans, worshipping the sun, or some queer god, and lots of the children live so far away from schools that they can't go.

Our doll is a little Navajo shepherd boy, and lives out in Arizona. In the winter his family live in a hogan, a hut made of timber or logs, plastered over with mud. In the summer they follow their flocks of sheep and goats from place to place.

Most of the Navajo Indians are shepherds. The land of the Navajo reservation is in Arizona and New Mexico. It is so poor and so dry that it is hard to raise any crops. Perhaps no one else wanted it, and so they just gave it to the Navajos.

In the winter the women weave the beautiful Navajo blankets and the men make lovely silver ornaments. The men are good workmen, and men who build railroads are always glad to have Navajo men to do the

work. So in spite of the poor land, because they are so industrious, they are self-supporting and don't get aid from the government.

One time, when their crops had all died because of the dry weather, and the sheep froze to death in the cold winter, they were very poor and had to kill their ponies to eat them. Congress thought they needed some help, and some one proposed a bill authorizing the government to spend \$20,000 buying food for them, until they could raise a new crop. Two of the chiefs heard of the bill and sent word to the Indian Commissioner who looks after all the Indians in the United States, and begged him to use his influence to prevent the passage of the law. They feared it would make the young men lazy if they got help from the government.

Very probably our Navajo boy doesn't go to school. There are 32,000 Indians in his tribe, and not more than 3,000 can read and write. There are about 9,000 of the boys and girls who can't go to school because there are no schools for them.

This is one of the tribes for which very little missionary work has been done, but recently some of the Protestant churches have become interested and are sending missionaries and establishing schools, so perhaps next year he will go to a mission school and learn of Jesus.

His father and mother worship the sun god. Prayers are offered to the sun, the dawn, the earth, the mountains, the wind, and even to bears and reptiles, because they don't know of the real God.

Yes, they live right here in the United States.



Bringing the Flock to Drink from the Well
(Courtesy of Woman's Board of Home Missions.)

THE OTHER LAMBS.

My Jesus, tender Shepherd,
Is what I always say
When kneeling down at bedtime
By mother's side to pray.

I feel my Shepherd's near me,
And through the blackest night
I know that in his keeping
I'm safe till morning light.

But often I remember,
When I have said my prayer,
The lambs who still know nothing
About my Shepherd's care.

To Jesus in the darkness
This prayer for them I say:
"Please help the little lost ones
Who wander far away.

And if I may, dear Shepherd,
Some day when I'm a man,
I'd like to help thee find them
In any way I can."

—The Round World.

JUNIOR HOME MISSION PROGRAM FOR JULY, 1918.

Prepared by Miss Eleanora Andrews Berry.

- 1. Hymn—Jesus Loves Me.
- 2. Prayer—That all the Indian boys and girls may be sent to school and may learn not only to read and write, but to know that Jesus loves them, and that they may come to love Jesus.
- 3. Bible Reading—Psalm 43; Micah 6:8.
- 4. Roll Call—Queer customs of Indians.
- 5. Our Indian Doll.
- 6. Recitation—The Other Lambs.
- 7. The Work of Our Church for the Indians.
- 8. Elawella.
- 9. Prayer—That God may be with all our soldiers, and that the Indians who are not Christians may come to know of Christ in the camps.
- 10. Hymn—I Think When I Read That Sweet Story.
- 11. Close with, "It Is Finished," in Indian sign language.

Notes:

- 4. Obtain from this issue and from other Indian literature.
- 5. Send ten cents to Literature Department, 156 Fifth Avenue, New York, for "Don't Forget the Indian," a Home Mission Picture Story, from which we took the lovely little picture of the flock of sheep.
- 7, 8. Write to Home Mission Committee, 1522 Hurt Building, for Indian literature, five cents. See also Dr. McMillan's article in Senior Department.

AN APPRECIATED TESTIMONIAL.

Many letters have been received at Survey headquarters from readers outside our communion commending the magazine in terms of high praise. We like to get these because we feel that they are not influenced by prejudice in our favor which might color somewhat the kindly judgments of our own membership. Any loyal Survey subscriber will take pleasure in reading the following extract from a letter received from a lady handling matters in the Export Department of Montgomery Ward & Co., of Chicago:
"Gentlemen:

"In a recent number of 'The Missionary Survey' I noticed a picture of a little boy, with the verse, 'Your Share.' I believe it was the March number. I should like very much to frame that little picture. Therefore, will you please send me a copy of the March Survey, in exchange for stamps (10c.) which I enclose.

"I may say, just for your information, that the sample copy of The Missionary Survey which is sent to our Missionary Bureau each month because of the advertisement running in the paper, is passed around the office, and read and enjoyed, by several of us. It is also very helpful and instructive to some of us who are especially interested in missions. So it is a real Missionary paper, in more ways than one.

Respectfully,

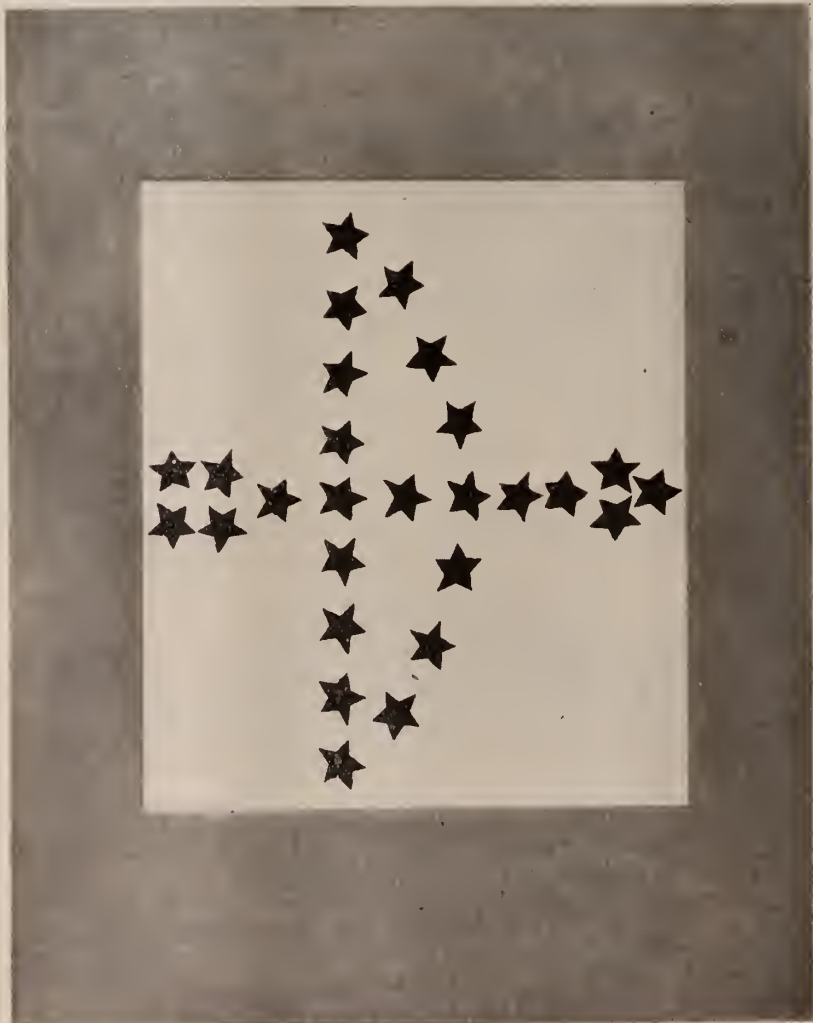
DAISY E. HOWE."

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR
HURT BUILDING, ATLANTA, GA.



OUR INDIAN SERVICE FLAG.

Our July Topic: "The Indian in the United States."

OUR INDIAN SERVICE FLAG.

IN this issue of the magazine the service which the Indians are rendering the nation has been emphasized. Due honor and praise must be given to all, but we point with a peculiar pride to our Southern Presbyterian Indian Service Flag.

It is estimated that about 200 Indians attached to our congregations in Oklahoma are now in the various branches of the service, and are ready to take part in the struggle for "making the world safe for democracy." However, we have been able to obtain the names of only twenty-seven.

First and foremost, we place the name of our Red Cross nurse, a graduate of Oklahoma Presbyterian College, who has been at Fort Riley, Kan., pending orders to sail.

Goodland Indian School and Orphanage has a long roll, eighteen of her former pupils and her principal having volunteered, or answered the call of their country.

The other names are from the churches of Indian Presbytery.

Miss Effie Barnett, Red Cross nurse, a 1914 graduate of Oklahoma Presbyterian College.

From Goodland School.

Hampton Kanneubbee, principal of Goodland.

Thomas Charles Kanneubbee (officer). Recited Shorter Catechism to Dr. Morris when six years old.

Louis Gooding (officer)
John Battice.
Robert Spring.
Edgar Woods.
Baird Harvey, Demon, Okla.
Jacob Nonamantubbee.
Robert Fulton.
Nollis Bunnup, on Tuscania. Reported missing for four days.
Eli Williams.
Jesse Combs.
Sampson Cooper.
Mitchell Bobb.
Albert Brewer, Boswell, Okla.
Ben Hampton, Boswell, Okla.
Lubben Apotubbe, Finley, Okla.
Ben Frazier, Boswell, Okla.

From Our Indian Churches

Simeon Cusher, Smithville, Okla.
Heckman Amos, Smithville, Okla.
Charley James, Gay, Okla.
Jesse Spring, Goodland, Okla.
Jesse Gooding, Goodland, Okla.
Edgar Fulton, Goodland, Okla.
Ed. Spring, Goodland, Okla.
Sam Moyer, Goodland, Okla.

THE BETTER WAY.

"He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons an uttermost bequest,
A stainless record which all men may read;
This is the better way.

"No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way."

THE INDIAN AND THE PRESBYTERIAN CHURCH.

REV. HOMER McMILLAN.

OF all the peoples that go to make up this great nation of ours, there is none that has a greater claim upon our sympathy and Christian effort than the North American Indian. As old as white European settlement on these shores, so old is our debt to this race. The original owners of the continent, they were here to welcome our forefathers who sought in this new world a refuge from the poverty and tyranny and religious oppression of the old, but who in turn—with a few noble exceptions—drove the owners from ancestral lands in utter disregard to moral right or legal justice. Someone has said, "To the Indian we owe a debt of financial obligation that money can never pay; a debt of legal obligation that treaty after treaty has but enhanced; a debt of moral obligation increasing year by year as the Indian is increasingly degraded by vices learned from his white neighbors."

The origin of these people, whence they came and how long they have been here, has been a much discussed question. Some who have made a study of the matter claim that their original home was in Europe. Others, seeing a marked resemblance to the Mongolian, contend that they came from East Asia, drifting across Behring Strait at a point where the distance between the old and new worlds is only about thirty miles. But after four hundred years of study and theorizing, he is left just where Columbus found him, the original inhabitant and owner of the continent.

The number of Indians in America at the time of its discovery has caused little less controversy than the question of his origin. The estimates of the early explorers placed the number very high. It is now known, however, that though the Indians were scattered over the greater part of the continent, there were vast tracts unoccupied by any tribe. Many facts go to make it probable, at least, that the Indian population of the territory now occupied by the United States never at any time exceeded more than three hundred thousand.

The statement that the Indian is rapidly becoming an extinct race is not borne out by the facts. While it is true that some tribes have become extinct, and others are decreasing, yet the loss has been balanced by the rate of gain in others, the last census placing the number in the United States at present as 335,998. Of these, 116,405 speak English fairly well, and 75,895 can read and write. One hundred and nineteen thousand are in Oklahoma, the others being

confined in great reservations in Arizona, California, New Mexico and other Western States, or scattered in smaller numbers on small reservations throughout the Eastern States.

For three hundred years after the coming of the white man the relation between the two races was largely one of conflict and bloodshed. Little by little as a nation we have wrested from him the vast domains that were once his rightful possession. To make way for our ever-increasing population he has been driven from fertile plains and rich forests, until he is today confined on government reservations, practically a prisoner in this land of light and liberty and freedom, though a better day is dawning.

From the earliest period in the settlement of our country, missionary work was carried on in his behalf, and the Presbyterian Church from the very first has shown an interest in his material and spiritual welfare. The first Presbyterian missionary among them was Rev. Azariah Horton, who began his work on Long Island in 1741, on a salary of \$200 per year, paid by a society in Scotland. The second Presbyterian missionary was David Brainerd, "the saintly missionary of the wilderness," supported by the same society. His career was short, as he died after four years of service. He was succeeded by his brother John, and it is worthy of note that John Brainerd was supported by funds raised in America, the first missionary who was so sustained.

From these small beginnings the Presbyterian Church has carried on its work of



Indian Girls at Goodland.

evangelization until at least fifty-seven tribes have been reached and more than one hundred and fifty missions are in operation in the West. Dr. Morris says: "In addition to the great number of converts won in many quarters, it can point to the Choctaws, Chickasaws, Cherokees, Creeks and Seminoles of Oklahoma, today numbered among Christian people as the "Five Civilized Nations," largely due to the work and influence of the missionary."

In 1834 the government set apart Indian and Oklahoma Territories for the use of these five tribes. The story of their removal thither from their homes in North Carolina, Georgia, Florida, Alabama and Mississippi, and the causes that led to it, have been characterized as "one of the saddest and most disgraceful in history—a foul blot on the fair name and honor of our Christian land."

At the beginning of the Civil War these five tribes sided with the Confederacy and were ministered to by the Southern Church. At the meeting of our first Assembly in 1861 it was resolved "That the Assembly accepts with joyful gratitude to God the care of these missions among our South-western Indian tribes, * * * a people to whom we are bound by obligations of special tenderness and strength, and whose spiritual interests must ever be dear to the Christians of this land." The Church raised and spent among these people during the first year of the war \$20,000. At the close of the war, because of scarcity of funds, the Southern Church was compelled to transfer all the northern section of Indian Territory to the Northern Church, confining its own operations to the two tribes, the Choctaws and the Chickasaws.

During the fifty-seven years of its separate existence the Southern Church has received about 3,500 Indians into its mem-

bership, and has expended perhaps a quarter of a million dollars on their evangelization. At present we have nineteen churches and about 700 members among these two tribes, exclusive of the churches for white people in the territory, which have some Indian members. We have also an organized church among the Alabama Indians in Texas, with 120 members.

Possibly the results may seem small after so many years' labor and so much money expended. But Rev. Silas Bacon, a full-blood Choctaw, once said at a meeting of Indian Presbytery: "It is often asked what has become of the money spent on Indian missions. If you will come with me to yon cemetery, I will show you the graves of hundreds of the sainted dead. Is the money wasted that fills these graves with Christians instead of heathen?"

Our Indian work has been an honor to the Church. We were among the first to espouse their cause, and have honestly tried to pay a part of the debt we owe these people. Our missionaries followed them West, buried themselves in the wilderness that they might plant the banner of the cross and teach these mistreated ones that God is their Father. These were followed by others no less faithful who endured many hardships to continue the work begun, and today we have a noble band of white and native ministers and teachers, representatives of our Church on the firing line, who have given their lives to the great task of redeeming and training these needy ones for the Master's service. They are calling to us for help. Shall we not send it and thank God for the great privilege of being permitted to be co-laborers with Him in the stupendous work of the world's redemption?

Atlanta, Ga.

THE CHEROKEE INDIANS IN NORTH CAROLINA.

REV. R. P. SMITH.

IN 1835 the Cherokee Indians, residing east of the Mississippi River, signed a treaty with the Federal Government to remove to what is now Oklahoma. For this they were to receive lands there and certain amounts of money. This removal took place in 1838 and 1839. Most of the Indians went willingly to their new homes, but a few hundred dwelling among the high mountains of Western North Carolina refused to go. The government found it rather an expensive job to hunt them down in their hiding places, and finally gave up the search.

About this time there appeared on the

scene a white man, William H. Thomas, who had been reared near the Indians, and who spoke their language well. Seeing the sad plight of the Cherokees, who were without a country, he went to Washington and succeeded in persuading the government to give him, for this remnant of the tribe, the amount of money that was due them. With this money he purchased from the State of North Carolina, and from individuals, 63,000 acres of mountain land, a part of what was at that time a vast wilderness. On this reservation, sixty-five miles west of Asheville, twenty-three hundred Cherokees now reside.



An Indian Church on the Cherokee Reservation in North Carolina.

There are between five and six hundred children of school age in the tribe, and about two hundred of this number attend the public schools. Of late the United States Government has undertaken to provide better educational privileges for the Cherokees. It has established, and is maintaining, a boarding school for the boys and girls. The buildings and equipment cost \$150,000 and the school accommodates about two hundred and fifty students. The course of study takes them through the sixth grade. In addition to the text-books the boys are taught the rudiments of farming, gardening, dairying and farm carpentry. The girls are taught housekeeping, cooking, sewing, baking and laundrying. Mr. James E. Henderson, a native of the Carolina mountains, superintends all of the work that is done there by the United States Government. He

and the teachers in the school do a great deal of religious work among the young people along non-sectarian lines. Mr. Henderson is a member of the Presbyterian church, so is Sounook, the chief of the tribe. These men exert a good influence over the people, but there is great need of more religious work being done on a broader plane, especially in preaching the gospel.

At present there are about forty Cherokee Indians in the army, navy and marine corps; one is in the aviation. Of this number only about thirteen have been drafted. There is not a slacker among the Cherokees—they have reported promptly when called for, and we hear that they are making excellent soldiers.

Asheville, N. C.

MAKING LIFE WORTH LIVING.

MRS. CHRISTINE B. MORRISON.

DID you ever see a girl just speechless with happiness? Well, it is a sight worth going a long way to see. Suppose, for instance, that you lived a long way out in the country, and had finished the country schools, had a sick father and

a hard-working mother—in fact, no one to give you an education, however much he may have desired to do so. You have ambition, you want to make your life count for something, but there seems to be no chance. A friend tells you of a school

where you can work for your room and board, while interested friends from a distance will pay your tuition. You apply for a position in the school and obtain it, make the most of the advantages offered you, form many friendships, and are perhaps beloved by teachers and students. Thankful? Indeed you are thankful.

And then these dear scholarship friends remember that you are still a girl. And, lo and behold, one day a big box is put into your hands, with your name on the outside. It is nearing commencement; you are getting only the simplest of necessary things, so as not to add the tiniest burden to the loved ones at home. All around are pretty summery clothes. You are young; you love pretty things, too. But wait—this box has your name on it. "Oh, a lovely, dainty white dress, lingerie and slippers; even a beautiful pearl necklace, and finally a personal note from the givers." "Why, Hazel, why don't you say something? Aren't they lovely?" Then looking up, her eyes brimming with joy, into her teacher's face, she could only say, "I am speechless." Now, dear friend, wouldn't you be, too?

But, listen; what about the many girls who did not have the opportunity, who did not have friends many hundred miles away to remember them and make them "speechless" with joy? There were fifty



Off for an Outing, O. P. C.

applicants for such places in Durant College in one summer, and only thirteen places open for work. Shall we give more of these Oklahoma girls, who will have no other such opportunity, a chance to make their lives count for better things?

Durant, Okla.

THE "FIRST AMERICANS" AS LOYAL CITIZENS.

By HON. CATO SELLS, *Commissioner of Indian Affairs.*

A FEW words can scarcely suggest the progressive awakening of the native American in recent years, and notably in these fiery war-days which are fusing all American thought and purpose into an invincible, composite loyalty to our ideals and civilization. Generally speaking, the Indian is no longer a semi-barbarian. Within the last few years he has advanced greatly in health, in education, in agricultural and industrial production, in temperate living and home-making, in competition with his white neighbor, and conspicuously in his patriotic allegiance to the principles for which we entered the war.

Approximately five thousand Indians are in the training camps, or in active service on land or sea. At least 75 per cent are volunteers. Many of them hold commissions, and many more are non-commissioned officers. They are in every station of defensive service side by side with the white man, not as Indians, but as Americans. They are gaining by contact an education that will lead them away from tribal relations, and give them a definite comprehension of the genius of American institutions.

As a class, they are manly fellows and brave soldiers, quietly responsive to military discipline. The Indians of the United States purchased of the first and second issues of Liberty Bonds nearly \$10,000,000.

During the war the Indians have increased their soil production by an average of 50 per cent over ante-war yields. Within the last five years they have practically doubled their cultivated acreage and quadrupled the value of crops and live-stock produced, and sold and still own twice the value of live-stock they had in the beginning of that period.

On April 17, 1917, we announced a Declaration of Policy, which contemplated the release from governmental supervision, with all of their property, of practically all Indians having one-half or more white blood, and those with more than one-half Indian blood shown to be as capable of transacting their own affairs as the average white man, also all Indian students over twenty-one years of age who complete the full course of instruction in the government schools, receive diplomas and demonstrate competency.

In the work-out of the "new policy" the department is able to release from governmental control the "white Indians," and those who have demonstrated their capacity at the same time enlarge and intensify its interest in the Indian who really needs aid and protection. In its application thou-

sands of Indians have been given their freedom, and while some of those released have not sustained themselves, on the whole, this advanced step has been fully justified. It is the beginning of the end of the Indian problem.—*The American Review of Reviews.*



American Indians Drilling in the National Army.

INDIAN PATRIOTISM AND THE WAR.

REV. THOMAS C. MOFFETT.

WILL the Red Man fight for America? Will he remember Indian wrongs, the "Century of Dishonor," the white man's aggressions, and the long story of injustice and encroachments by the stronger race on the rights of the original possessors of this land? Or will he join with a peculiar pride in singing "My Native Country," gratefully recognize the kind and generous paternalism which the great White Father has shown for many decades to the wards of the government, and prove his rights to citizenship and the larger freedom, which the progressive Indians of today are so insistently claiming? The test of war and of the call to arms have answered which? The Indian has surprised the nation with his intense loyalty and his patriotic response. As a race of supposedly dependent people, administratively known as incompetents, that is, Indians without the right to hold a patent in fee for their land or title to their property, and hence without the right to vote, thousands of the Red Men of this land have responded splendidly in the country's time of need.

At first some of the primitive reservation dwellers obtained a newspaper notoriety by resisting conscription and refusing to participate in a war of which they knew nothing.

These were principally isolated, uneducated Indians, who do not speak English and know nothing of the great world beyond their reservation confines. Before our republic entered the war hundreds of Indians of our country are reported to have crossed over the line to enlist with the Canadian troops. Out of an Indian population of 100,000 it is estimated that the Canadian Indians have about 5,000 men with the British colors. Virtually all of these are at the front in France. The great Iroquois and Algonquin nations, long hereditary enemies, are there fighting without tribal distinction. Lieutenant F. Onondyoh (Beautiful Mountain), a Mohawk Indian, is in charge of a company of Canadian Mohawks "somewhere in France." The Indians are reported to have done valiant service as scouts.

Now with the United States actively in the conflict our Indians, men and boys, have enlisted in proportion if not in excess of other elements of our population, race numbers being considered. Reports on file indicate that a large number of volunteer enlistments have been made in the Army, Navy and National Guard, especially from Indian students and former students. They are represented in the aviation service and

some were admitted to officers' training camps. The Indian volunteers have taken their places with the other troops and upon the same plane and footing. The wards of the government, the tribal Indians, are not subject to the draft, but the citizen Indians are amenable to the call, and either may volunteer.

Three months ago the word was received from the Superintendent for the five civilized tribes in Oklahoma, stating: "More than 1,000 restricted Indians have joined the different departments of the Army and Navy from these tribes. I expect that 1,000 or 1,500 Indians, other than the restricted, are also in the Army or Navy. Our Indians subscribed for more than \$3,000,000 worth of Liberty Bonds, and their contributions to the Red Cross have been as liberal as those of other citizens. The call of their country to produce more food and feed has resulted in more Indians engaging in self-support than ever in the history of the Five Civilized Tribes."

The total subscriptions to the Liberty Loan throughout the country by Indians and employees of the Federal Indian service is a most surprising record as summarized by the Honorable Commissioner, Cato Sells. The following are definitely known. "Subscriptions by 532 adult Indians, \$3,273,450; by 851 Indians, minors and students, \$1,334,400; by 1,147 employees of the service, \$178,750, making a total amount of \$4,786,600. The individual amounts ranged from \$50 to \$640,000, the largest being by a full-blood Creek, Jackson Barnett, through his guardian. This generous Red Man, who wished also to donate \$50,000 to the Red Cross, which was not authorized because of legal objections, is the owner of most valuable Oklahoma oil lands and leases.

Most strikingly illustrative of the new spirit that possesses the Indians is the report that both the widow and son of Geronimo, the former Apache warrior chief, were subscribers, as was also the son of old Chief Victoria, long an enemy of the government.

There is nothing spectacular or of a segregated Indian distinction about the services for which these men and boys are volunteering or being drafted. Of the students from Rapid City, S. D., a leader reports: "None of these boys have ever worn war bonnets or paints, any more than the white boys have, before they enlisted. They have been under military training in the Indian school here and so they appear more manly and soldierly in their uniforms than their white comrades."

The close of the war will see the status and condition of the Indians greatly improved, we may confidently believe. A grateful government and people will not then withhold from them their rights as free men under the Constitution. The experience, military drill and discipline, the travel and association with other men on terms of equality will be invaluable to them. Their outlook will be enlarged, their understanding of their white brothers will be made more just and appreciative, their knowledge of history and the world vastly broadened.

The Carlisle, Pa., school paper, sending its greeting to the boys from Carlisle in the Navy, gives this strong utterance which we renew to all of the Indian youth serving under the Stars and Stripes on land or sea:

"We are proud of these boys. They determined upon their course in no moment of thoughtless enthusiasm or youthful irresponsibility. They appreciate fully the obligation which they are undertaking. They face the future with a fine determination to meet that which duty holds in store for them. We miss these lads; fine fellows they are. In the silent hours of the night, when they stand their watch and gaze out over the ceaseless roll of the great waters, we want them to remember our pride, and to feel that we are constantly sending to them over the sea our love and affection to aid them and to strengthen them in their new work. We salute the boys from Carlisle in their country's service."—From *"American Indian Missions."*

NOTES FROM THE FIELD.

From a letter from Mr. Firebaugh to Dr. Morris.

WE are desperate for men. There are about fifteen churches vacant in Durant Presbytery, and Mr. Hotchkin and myself are taxing all our strength to *mark time* (hardly that) among the white churches of Indian Presbytery.

"With hundreds of our preachers going into Y. M. C. A. and War Work, and our

ministerial candidates being drafted to the colors, there is a dearth of preachers in our Church, and we have always had to work with skeleton regiments out here."

We almost feel as though we should add another star—a gold one—to the flag. Cadet Frank Hall Wright, Jr., Squadron D, U. S. School of Military Aeronautics, Urbana, Ill.,



Mrs. Mary Semple Hotchkin and her Son,
Rev. Ebenezer Hotchkin.

died in Urbana, April 12, 1918, of pneumonia.

The name of Wright is an honored one among the Choctaws and in the Southern Presbyterian Church. Rev. Allen Wright, grandfather of Frank Wright, Jr., was twice principal chief of the Choctaws, and was one of the early missionaries of our Southern Presbyterian Church in Indian Territory. His father went to Indian Territory with the first Indians, in 1830.

Rev. Frank Wright, "the Indian Evangelist," started his ministerial career as a missionary to the Indians in Indian Territory, and to this day spends his summers in work among the Indians in Oklahoma, mostly in the western part of the State, among the blanket Indians.

Another early missionary to the Indians, whose name is indissolubly linked with Southern Presbyterian missions, has just gone to her reward, Mrs. Hotchkin, mother of Rev. Ebenezer Hotchkin, of Indian Territory. She entered the work in 1857 and gave her life to it. She was one of the early teachers of Calvin Institute, now Oklahoma Presbyterian College. For some years she has been with another son, in missionary work among the Indians of the Northwest.

OJIBWA WAR SONGS.

I.

Hear my voice, Birds of War!
I prepare a feast for you to feed on;
I see you cross the enemy's lines;
Like you I shall go.
I wish the swiftness of your wings;
I wish the vengeance of your claws;
I muster my friends;
I follow your flight.
Ho, you young men warriors.
Bear your angers to the place of fighting!

II.

From the south they came, Birds of War—
Hark! to their passing scream.
I wish the body of the fiercest,
As swift, as cruel, as strong.
I cast my body to the chance of fighting
Happy I shall be to lie in that place,
In that place where the fight was,
Beyond the enemy's line.

III.

Here on my breast have I bled!
See—see! these are fighting scars!
Mountains tremble at my yell!
I strike for life.

—From "The Path on the Rainbow."..

AMERICAN INDIAN FIELDS.

THE evangelical churches are united in the Home Missions Council for a forward move in Indian missions. New stations have been established by several denominations in California, Wyoming, Arizona and other States, and the pupils of the government schools have been more adequately provided with religious instruction and pastoral care.

One-half of the Indians of the United States are still unclaimed by any church as communicants or adherents.

In the State of California almost 20,000 Indians are widely scattered—fourteen thousand of these in the central and northern part of the State are in 257 bands in thirty-six counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being adherents of any church. Perhaps as many more have had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influences of the Church and its ordinances have not been provided.

The Indian population of the United States, exclusive of Alaska, is 335,753, according to the last report of the Commissioner of Indian Affairs.

Of 1,983 marriages reported in the statistics of the government for last year, 494 were by tribal custom and 1,395 by proper legal procedure. The death rate per thou-

sand of Indian population was 23.33, and the birth rate 31.85.

The long-suffering Pimas of the Arizona desert are having their irrigation rights more adequately protected, and recent legislation provides for the construction of a dam on the Gila River, as also the determining by the Secretary of the Interior of the rights and priorities of the lands occupied by these Indians for generations.

A great opportunity is presented to Christian leaders to call the attention of Christian men and women to the need through the Civil Service for additional workers on the government Indian fields.

The American Indian race is slowly but surely coming into the light and liberty of Christian faith and civilization. Paganism is on its last legs, and the younger generation of educated Indians has no further use for its rites and ceremonies, except here and there in the observances of outward forms and traditional customs. This is the opportunity of the Church and its missionaries to inculcate the teachings of Christianity in the whole race of red men. In spiritual, social and industrial advances the Indians have moved slowly, but during the last decade this rate of progress has been accelerated. A new spirit is manifest in Indian affairs.—*Missionary Review of the World.*

IS THE INDIAN A PROBLEM OR A PRIDE?

THE PROGRESSIVE INDIAN.

DURING the past four years the number of Indians that have adopted the white man's costume has arisen from 160,000 to 190,000.

Those four years have seen an advance of Indian literacy from 55,000 that could read and write English to 75,000. The latter is about 30 per cent of the whole Indian population.

Most important of all, the four years have brought an increase of 40 per cent in Indian church attendance. Besides, in two years the number of deaths of Indian babies has decreased one-half. Along with these other encouraging figures has come a large increase in the number of Indian farmers.

A decent national treatment of the red man, together with wise education and the beneficent influence of Christian missions, are rapidly transforming the Indians from a problem to a pride.—*Missionary Review of the World.*

APPEAL OF A BLACKFOOT INDIAN TO THE SECRETARY OF WAR.

"From all over the West we stand ready to spring to the saddle. We stand ready to protect the fourteen hundred miles of border between the United States and Mexico. Fifty thousand men who know a horse as no white man ever knew it; fifty thousand men who can live where no white man has ever lived; fifty thousand Indians who, when their hearts are in a cause, as our hearts are in this cause, would die for it as no other nation.

Mr. Secretary of War, call us to arms! Let us guard and fight for our country. We promise you that not an alien foot shall ever cross the southern border to pilage or destroy. We beg of you to give us the chance to fight, to fight as a body of our own people, and then give us what you have given to every other people who have come to these shores, the right of citizenship, a right which is our birthright

My people were Americans before the kings and emperors were born who reigned over the country from which your forefathers came. 'Mr. Secretary, give us the chance to fight, and then make us a part of the country for which we fight.'—*James Red-fox*.

INDIANS TAKE LIBERTY BONDS.

Reports from Cato Sells, Commissioner of Indian Affairs, showed that the Indians of the country subscribed \$3,866,750 to the second Liberty Loan.—*The Evening Sun*.

MOSES MONTEITH, OF IDAHO.

A man who in his youth was as brave a Sioux Indian as ever scalped an enemy died February 12th an honored Presbyterian pastor for many years. Moses Monteith was pastor of Second Kamiah church, one of the Nez Perces churches. Tradition says that he would have been a chief if he had taken one more scalp. He was, however, converted and entered the school conducted by Miss Sue McBeth, at Mount Idaho. He was ordained to the ministry twenty-five years ago, and has been with the same church ever since. He often went to other tribes at his own expense to preach the gospel, and was known as the friend of both Indians and white people.—*Missionary*.

HOME MISSIONS AT THE ASSEMBLY.

PECULIAR interest attached at the General Assembly to the report of Assembly's Home Missions, as the Assembly was meeting in the historic territory in which this cause has done a great work, the guest of a church which for years was fostered by Assembly's Home Missions, in a town in which is located the only college owned by the General Assembly, a contribution of Assembly's Home Missions to the Southern Presbyterian Church.

Space forbids the publication of most of the Report of the Standing Committee, but we call attention to a few of the facts emphasized by it.

The past year was in every way the most fruitful year in Assembly's Home Missions. Gifts were greater, growth of the work was greater, and all indebtedness was wiped out. The value of this work to the whole Church is shown in the fact that while in the past seventeen years the growth of the Church has been 66 per cent, the growth in the Home Mission Synods of Arkansas, Florida, Louisiana, Oklahoma and Texas has been 164 per cent.

CONDITIONS AMONG THE NAVAJOS.

The Navajo people, though the real Americans, present conditions similar to those that we find in Asia and Africa. Here are ancient customs; a strange language; a religion as ignorant of God as the religion of China, India or Africa. Here are worshippers of the Sun God like the ancient Phoenicians, or the modern Fire Worshippers of Mesopotamia. Here men have as many wives as the Mohammedans. Here are sorcerers who profess to drive out evil spirits, like the exorcists of Korea. Here men and women and little children are as fearful of a dead body as the pagans of East Africa who contended with the faithful Susi over the body of Livingstone. Prayers are offered to the sun, the dawn, the earth, the mountains, the wind, and even to bears and reptiles. Sad to relate, in some parts of this field priests of Rome are seeking to add to this list a great number of "saints," good and bad.—*The Missionary Review of the World*.

NAVAJOS NEED SCHOOLS.

Of the 32,000 Navajos, possibly 3,000 can read and write—though this estimate may be too high. It includes the boys and girls now attending school, of whom there are 2,000 out of a population of 11,000 children. This gives us 9,000 children of the Navajos growing up without a school education.—*The Missionary Review of the World*.

In connection with its mention of Mission Schools, the Committee waxed eloquent in regard to Oklahoma Presbyterian College: "In this connection your Committee calls special attention to the Oklahoma Presbyterian College, at Durant. It notes with pride and profound gratitude to God the great work that has been done and is being done by this institution. It feels that President Morrison and the Board of Trustees deserve the commendation and encouragement of this Assembly and of the whole Church in their notable Home Mission enterprise. The college is greatly hampered and embarrassed by the lack of adequate equipment and by a debt of \$18,000. To liquidate this debt and to add a new dormitory and auditorium which are sorely needed, the sum of \$60,000 is most urgently necessary. The generous people of Durant and of the Synod of Oklahoma are willing to undertake to raise \$30,000 of this amount, in payments distributed over a period of three years. This Assembly should give them every encouragement in this enterprise, and on its part call upon the friends

of Christian Education throughout the Church to contribute the sum of \$30,000 in payments distributed over a similar period."

Of particular interest to Georgia and to Georgia Societies is the action taken by the Assembly as to the Overture from Augusta Presbytery concerning the classification of gifts for Nacoochee Institute, which was referred to the Standing Committee for recommendation.

"Only such ones as are sent directly to the Executive Committee of Home Missions shall be counted as contributions to Assembly's Home Missions; and all funds sent directly to Nacoochee Institute shall be counted as contributions to Synodical Home Missions. In giving this reply the Assembly adds the following: That 27 per cent of contributions to Assembly's Benevolences by provision of the General Assembly have been assigned to Assembly's Home Missions and should be sent to A. N. Sharp, Treasurer. If churches and societies desire to contribute extra amounts to Nacoochee, they should be sent direct to that institution, but should not be deducted from funds assigned to Assembly's Home Missions."

The Executive Committee was commended for its economy of administration, and the Assembly called upon the Church "to advance to meet the great needs of the country, the demands for new undertakings, and the opportunities which increasingly challenge its devotion.

In summarizing, the report stated: "There are many unmet needs. The conditions now prevailing make imperative larger salaries for the workers, fuller equipment and the clearing away of such obligations as that of Oklahoma Presbyterian College. The attention of the Church is called to the fact that special gifts not included in the budget sometimes interfere with the regular work. The Executive Committee's great need is for the full 27 per cent of all the Assembly's benevolent collections. With this amount in hand it would be able to do its work on a better basis. * * * The Church should be advised to get itself ready for the conditions which will prevail after the war. The present status must be sustained. More must be provided for the early future."

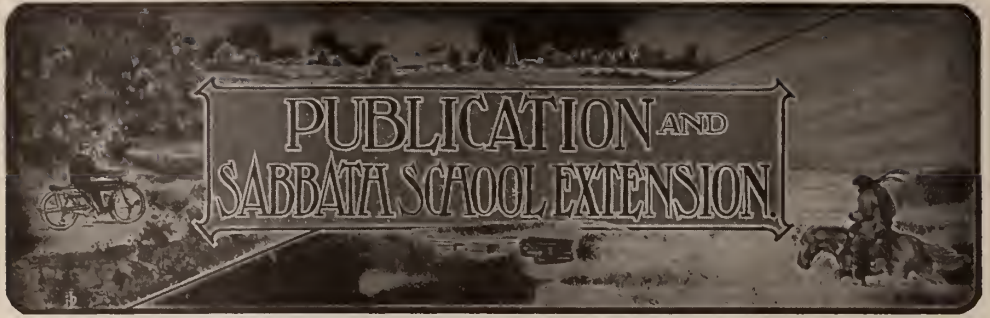
CAN YOU TELL?

1. How did one of the boys represented by a star on our Service Flag, prove his ability as a young child?
2. What was the earliest missionary work of our Church?
3. How did a white man provide a home for the Cherokees in North Carolina?
4. What is one of the greatest needs of O. P. C.?
5. In what three ways are the Indians of Oklahoma serving their country?
6. What missionary member of a missionary family has recently received her reward?
7. What are some signs of improvement in the Indian situation?
8. In what Indian tribe are there nine thousand children not in school?
9. By what industries do the Navajo Indians achieve self-support?

SENIOR HOME MISSION PROGRAM FOR JULY.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn.
 2. Prayer—That America as a nation may render a belated justice to her needy people, and that the time may speedily come when all shall be citizens, not only of the United States, but of a higher kingdom.
 3. The Indian's Just Complaint—Job 6:15-27.
 4. A resume of the Indian and our Church's work for him.
 5. The Indian in War.
 6. Reading—Ojibwa War Songs.
 7. Signs of Promise.
 8. Roll Call—Arrows aimed at our consciences.
 9. Hymn.
 10. Prayer—For the blessing of God upon all our work for the Indians.
- Notes:
- Send to Home Mission Office, 1522 Hurt Building, for new Indian leaflets published in June, also Mrs. Gibbon's booklet on the Indian Work.
4. Dr. McMillan's article and Mrs. Gibbon's booklet.
 5. Articles in Senior Department.
 7. Gleanings from this issue.
 8. Facts of which we should be ashamed.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
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MONTREAT SUNDAY-SCHOOL CONFERENCE, JULY 21-28.

GILBERT GLASS, *General Superintendent.*

FOR a number of reasons the Montreat Sunday-School Conference should be of special interest this summer. War conditions have created a situation which requires immediate attention and effective action on the part of the Church. Many of our most vigorous pastors and efficient Church workers have been called to the colors or to religious war service, leaving places to be filled if the Church is to carry on her work at even the normal pace. These workers will have to be inspired and trained and the Montreat conferences are especially adapted to meet this emergency.

As a matter of fact, the Church is called on to do far more than has been expected of her in normal times. More and better leaders are needed than ever before.

Plans and programs of study and service must be reconstructed to meet the more compelling and urgent needs of the time.

During the war the teaching service of

the Church must be adjusted to the altered outlook and disturbed minds and hearts of the people. In addition to this we must be prepared to meet the supreme test that will come at the close of the war. The millions of returning soldiers will bring with them changed ideas and greatly modified conceptions of many things. The tremendous and tragic experiences through which they will be called to pass will inevitably deepen their sense of reality and cause them to look with keen and searching scrutiny at the old ideals and methods to which they have returned.

This means that in order to re-engage their loyalty and co-operation, and hold the multitudes who will eagerly follow them, there must be a fresh idealism and a keen and practical efficiency in the spirit and methods of the Church to which they return.

All of this means that our Sunday schools will be called upon to make strenuous efforts in preparation for the new responsibility thus pressed upon them.

A glance at the program features outlined below will furnish a fairly accurate idea of the value of the Montreat Sunday-School Conference in this connection.

Those particularly responsible for increasing the efficiency and reach of our Sunday schools and Young People's societies should by all means take advantage of this opportunity to get into helpful contact with others who are facing the same problems, and to receive the inspiration and guidance that will surely be available at the Conference.

Chairmen of Presbytery's Sunday-school committees, secretaries of Sunday-school



Some Leaders in Conference Last Summer.

and Young People's work in Presbyterials, pastors and superintendents, Sunday-school field workers and missionaries and all Sunday-school officers and teachers should be particularly interested in the attractive and practical program which has been arranged.

The outstanding features of the Conference will be the lectures of Rev. A. H. McKinney, Ph. D., of New York City, on "The Boy and the Sunday School" and "The Sunday-School Teacher." Dr. McKinney is widely and favorably known as a lecturer and writer of the following popular and useful books: "The Child for Christ," "Our Big Boy and the Sunday School," "The Sunday-School Teacher at His Best," "After the Primary—What?" "Practical Pedagogy in the Sunday School" and others. He has had large experience in practical Sunday-school work and is thoroughly modern and scholarly in his knowledge of organization and methods. His lectures are popular and practical, and he is especially successful in meeting the problems of the average school. His coming to Montreat will be a great opportunity for Sunday-school workers who are looking for better training and equipment.

The Bible Hour will be conducted, after the second day of the Conference, by Rev. Charles R. Erdman, D. D., of Princeton Seminary. Dr. Erdman's lectures last summer on the book of Mark were a source of interest and inspiration to Montreat audiences, and the news of his return for this summer will be received with delight.

We are glad to announce that Rev. A. D. P. Gilmour, D. D., of Spartanburg, S. C., has been secured to deliver the opening address and to conduct the Bible Hour for the first two mornings of the Conference. Dr. Gilmour is a practical and successful Sunday-school pastor, and an attractive and vigorous speaker, and his messages are sure to bring a rich blessing to the Conference.

Other platform addresses will be made and sectional conferences conducted by the following: Dr. W. L. Lingle, Mrs. W. C. Edmondson, Mrs. S. H. Askew, Miss Anna Branch Binford, Miss Elizabeth McE. Shields, Miss Anne H. Rankin and the General Superintendent. The different phases of Sunday-school organization and method will be helpfully presented at these conferences, and there will be ample opportunity for the consideration of special problems.

The music of the Conference this summer will be a distinctive feature of unusual interest and helpfulness. Mr. B. D.



Having a good time in the lake at Montreat.

Ackley, musical editor of "Life and Service Hymns"—our new song book—will be musical director. He will be assisted by his brother, Mr. A. H. Ackley, whose singing and platform discussion of "Music in the Sunday School" will be a welcome and favorable addition to the program.

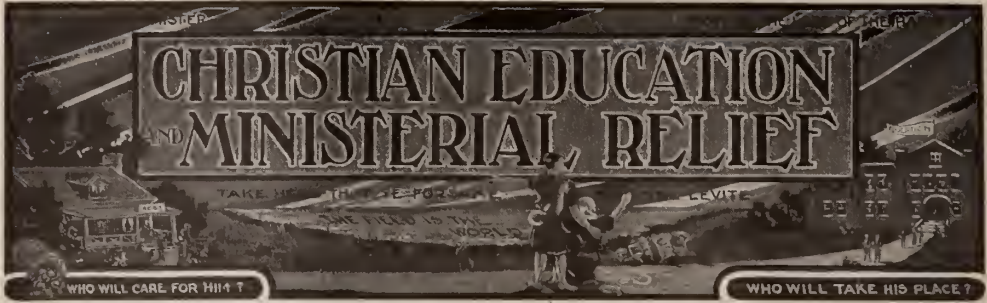
Following the plan which was started so successfully last year, there will be a series of special conferences for Sunday-school leaders for the consideration of administrative and promotion problems of the work at large. We expect a large number of these leaders in Sunday-school work throughout the Church to attend, and their presence and availability for advice and discussion will add practical and inspirational value to the Conference.

The social and recreational features of Montreat life, which make the Conference so attractive, offer additional incentives to those who wish to combine their summer vacations with opportunities for training in religious service. The afternoons will be reserved for social fellowship, mountain climbing, swimming and recreational games, and the whole of Saturday will be free for those who wish to make special mountain trips, etc.

Pastors, Sunday-school superintendents and all Sunday-school workers and teachers should take advantage of this opportunity to gain inspiration and fresh impetus for their work.

One or more delegates should be appointed or elected to represent your Sunday school at this Conference and make a report on returning to the school.

For hotel or boarding-house reservations, rates, etc., write to Dr. R. C. Anderson, Montreat, N. C. For program leaflets and details about the Conference write to Gilbert Glass, General Superintendent, Box 1176, Richmond, Va.



Address All Communications Relating to
 this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
 122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
 FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE CRISIS OF THE CHRISTIAN COLLEGE.

ABOUT six years ago all of the principal denominations in the United States awoke to the fact that their educational institutions must be better equipped and more largely endowed or they were doomed. Movements were set on foot to save these citadels of the Church.

Each of the principal denominations today is raising from one million to thirty-six million dollars for Christian education.

THE COLLEGE STRATEGIC.

In the early years of the nation practically all of the educational work of the country was done by the Church. After a while the parochial school voluntarily died in order that the public school might live. Greater emphasis was then placed upon the Christian academy which thrived for many years and did a marvelous work. In recent years many of these institutions have been closed to make way for the public high schools.

Every denomination should have some academies. In order to live and do their best service they should be well equipped and endowed. All of the churches today are centering their greatest efforts upon the Christian college. That this is wise is acknowledged by the leaders of education, both in the Church and the State. Students usually go to college when they first leave the parental roof, when they are in one of the most formative periods of life. They then begin to take up the studies that largely affect faith and character. It is better for them to be separated from the University, with its marvelous physical equipment and its tendency to materialism.

Appreciating the dangers confronting immature youth in large universities, many of them are demanding that their students

be more mature in minds and morals before they enter. If the Church can hold the boys and girls after they leave their homes for the four years of college course, their characters will be formed into "steel" and they can then be turned over to the State universities to be fashioned into useful "tools" for the accomplishment of the world's work.

AN EARNEST WARNING.

In the past our Presbyterian people have often boasted that their Church stood for education. The great trouble with us is that we have "stood" too long. We have not progressed as we should. We have not put the time, the energy and the money into our colleges that must be expended if they are to maintain their positions and do their work.

The next year or two will write the history of several of our colleges that have done a marvelous work in the past. Unless help is speedily and largely given them, they must close their doors.

Careful surveys made over various States reveal the fact that where there are many colleges there are many college students. Where there are few institutions there are few boys and girls who enter the college halls.

Our Church greatly needs the institutions that are now in existence. With the increasing wealth of the South we can easily supply their needs. The rapid increase in population will enlarge their fields of usefulness. If the Southern Presbyterian Church prove not recreant to her glorious past, and meet the tremendous demand of the South, the nation and the world for trained, spiritual, Christian leadership for the coming age, no less than six million

dollars must be provided for these "West Points," these "Port Arthurs" of our Church.

A HOPEFUL RESPONSE.

Some one has said, "If there is some great work to do, inform the Church and summons the Presbyterians to their task." Following this advice, the Executive Committee of Christian Education for several years past has used every means to call our people to the accomplishment of this fundamental task. These efforts have not been in vain. During the past three years the sum of \$1,129,032 has been contributed to the assets and for the payment of debts of our theological seminaries and colleges, and \$415,000 in conditional gifts will soon be secured. In addition more than \$260,000 has been added to the resources of our schools and academies in this period. A total of \$1,804,000.

GREATER HELP NEEDED.

While we rejoice in this evidence of awakening interest, let no one think that

our institutions are yet out of danger. The cost of supplying a thorough education is constantly increasing. Larger libraries, more extensive laboratories and larger faculties must be provided. In order to secure the right kind of teachers it will be absolutely necessary to largely increase the meager salaries formerly paid these self-denying men and women of our Church.

A few months ago the Permanent Committee of Systematic Benevolence of our General Assembly declared, "It is our deliberate judgment that the equipment and endowment of our educational institutions is the most important need of the Church at this hour."

We earnestly call upon parents, pastors and every one interested in the youth of our Church to see that our boys and girls are sent to our own Presbyterian colleges, and to assist in every possible way in surrounding them there with the most helpful Christian influences.

We earnestly call upon our people to give liberally at this time of need. You have shown your patriotism by buying Liberty Bonds. Show your love for the kingdom by endowing your Presbyterian colleges with these bonds.

VALUE OF CHRISTIAN LEADERSHIP.

W. W. DAVIS.

"Lead, kindly Light, amid the encircling
gloom,
Lead Thou me on."

—Newman.

PEOPLE are variously divided into good and bad, rich and poor plain and pretty, spare and fleshy, wise and ignorant, quick and slow, kind and cross, quiet and talkative, liberal and miserly.

For our present purpose we may speak of those who lead and those who follow. In every age are men and women who make the start. Dr. Lord calls them, "Beacon Lights of History."

Leaders in statesmanship like Pericles and Washington, leaders in politics like Henry Clay and Jefferson Davis, leaders in war like Caesar and Napoleon, leaders in invention like Guttenburg and Edison, in literature like Homer and Shakespeare, in oratory like Demosthenes and Patrick Henry, in discovery like Columbus and Livingstone, in history like Livy and Macauley, in religion like Moses and Mahomet.

He left a name at which the world grew
pale,
To point a moral or adorn a tale.

But some of these leaders mean misery. They sing a siren's song that leads to destruction. To establish a throne, Napoleon plunged Europe into a sea of blood. To found a religion, Mahomet threw the blight of superstition over the fairest lands of the earth.

The world must have leaders, but the only safe and sane leaders to follow are those who lead in the way of truth, and peace and righteousness. A statesman like Gladstone, orators like Chrysostom and Whitefield, poets like Tennyson and Whittier, educators like Dr. Arnold and Mark Hopkins, nurses like Florence Nightingale and Clara Barton, reformers like Luther and Wesley, angels of mercy like Frances Willard and Maude Ballington Booth, scientists like Isaac Newton and Joseph Henry.

Perhaps the most beneficent examples of noble leadership in modern times are found in the Salvation Army, started in London, 1878, by Rev. William and Catharine Booth;

Christian Endeavor, in Portland, 1881, by Rev. Francis E. Clark; the Y. M. C. A. in London, by George Williams, all encircling the globe with their magnificent influence of consecrated effort.

It is a pity that so many weak minds listen to scheming leaders who found societies for their personal benefit. Blind leading the blind, and both falling into the ditch. Within a century we have Mormonism, Spiritualism, Dowieism and other isms. All have their little day. They rise, flourish, and decay. The Bible remains.

Star of Eternity! Only star
By which the bark of man
Can navigate the sea of life
And gain the coast of bliss securely.

All hail, then, to Christian leadership! It is the power behind the throne. It is in league with the eternities. It is Paul in Romans, Raphael in the Transfiguration, Milton in Paradise Lost, Bunyan in Pilgrim's Progress, Handel in the Messiah, Judson in India, Moody at Northfield.

Virtue alone outbuilds the pyramids;
Her monuments shall last,
When Egypt's fall.

TO THE ALUMNI AND ALUMNAE.

WE earnestly call upon the men and women of the Southern Presbyterian Church, who have received their education at our Presbyterian schools and colleges, to join with us in the effort to equip and endow these institutions of our Church.

Especially do we ask your interest in the movement to provide endowment for the various chairs so the professors may receive a living salary. A few of our institutions now have a chair of Bible endowed. Every one of our colleges should have an endowment of \$40,000, \$45,000 or \$50,000 for this important position. In this connection we call your attention to the burning words of the late Dr. William Rainey Harper.

"No greater acts of heroism, of self-sacrifice have been performed on battle-field or in the face of danger than those which are written down in the book of the recording angel to the credit of the teachers whose very blood has gone into the foundations of some of our weak and struggling colleges. Blood thus freely and nobly given can never have been given in vain. It will cry out to heaven in behalf of the cause for which it was spent, and this cry

will be heard and answered, and new friends will be raised up.

"The love of an alumnus for his alma mater is something sacred and very tender. Does the true son think less of his natural mother because she is, perhaps, poor and weak, or even sick and deformed? The true college man is and will be all the more devoted to his spiritual mother if, perchance, in the varying tides of human vicissitude she has become low, or if, in spite of long and weary years of struggle, she has failed to grow into full and perfect vigor.

"There are scores of colleges which live today, and in God's providence will continue to live, because of the devotion, even at a terrible cost, of a few teachers or a few alumni. Such devotion money cannot purchase. It is worth more than money. It is a gift more precious than anything material. It is, moreover, the very essence of the life of the institution for which it is cherished. And, as the essence of that life, it is the guaranty of the life of the institution."

THE PREACHER'S PROSPECT.

By BISHOP CHARLES BAYARD MITCHELL, D. D., LL. D.,

President Board of Conference Claimants Methodist Episcopal Church.

EVERY preacher confesses to a great desire. His ambition is to work up to the hour of his coronation. He dreads a long period of retirement from active service. He wishes to come to the semi-centennial of his ministry, and on some glad conference day preach his semi-centennial sermon. But he does not want on

that day to ask for the retired relation. He wants to go right on in his blessed service until he shall at least cease both to work and to live. Every true preacher dreads superannuation. It is not strange that this is so. Only he who has experienced it can know what it means to have the Bishop read the appointments and to

find his name omitted—to see his brother starting for the new field of labor and he with no home, no Church, no people. An old faithful minister, much broken in both body and mind, just retired, came weeping to me recently at the close of the reading of the appointments and cried, "You forgot to read my name." It really broke my heart.

CHURCH RESPONSIBLE FOR PREACHER'S POVERTY.

But *the Church is wholly responsible* for the poverty of the preacher. If, in his old age, he is in comfortable circumstances, he is so in spite of what the Church has given him, only a bare support during his effective years, and has required him to give *all* his time to the ministry, frowning on any effort to supplement his income by engaging in any money-making scheme. The Church tells the minister not only what he shall be paid, but it tells him where he shall live and how long he shall remain. It expects him to be liberal and set a generous example to others. It requires him and his family always to be so attired as to make a respectable appearance. It expects him to educate his children. Any failure to do this is regarded as a scandal, and then, further, the Church tells the preacher when he is to cease preaching and when his support shall stop. The preacher may think he is still able to work. Indeed, in any other calling or pursuit he might be at the height of his productivity, but when the Church tells him to quit, he must obey. What self-respecting layman, who is employing all his own time in mere worldly gain, would allow the Church to dictate to him such terms as it strictly applies to the ministry? What claim has he to a pension from the Church, when all his life he has employed his talents for his own end? If he is rich, he may well thank the

Church for what it has done to help him. If he is poor, he cannot blame the Church for his poverty. It is only the preacher who has an old age pension claim upon the Church. It is based on the Church's sense of obligation and its promise made to every young preacher who enters its ministry.

A GREAT PROSPECT.

Every Methodist preacher has a great prospect. For many years the Church has not fully kept its promise to its ministers. The preachers themselves have been left to collect the money for worn-out ministers. The preachers have succeeded admirably in raising funds for new churches, colleges, hospitals, asylums, Church Boards and every other agency the Church employs for carrying on its great enterprises at home and abroad; but they have been poor beggars for themselves. At last the laymen of our Church have taken this matter in hand, and now a great movement is managed by them on behalf of the old veteran. They are contributing a fund running up into the millions and they do not intend to cease their labors until a fund is secured sufficiently large to meet the legal claim of every pensioner. A fund providing annually \$2,000,000 is now needed, and the Board of Conference Claimants is busily engaged in securing from our liberal laymen this sum. The allowance for each veteran annually is increasing by leaps and bounds. It will not be long until every veteran will be comfortably cared for in his old age. At last the *preacher's prospect* is based no longer on mere claim or promise, but on a munificent fund, generously bestowed, wisely invested and carefully administered. The Church now boldly and confidently calls our brightest and noblest young men to its pulpits and holds out the assuring prospect that in their old age they will not be forsaken, nor their seed left to beg bread.

A MEDITATION ON THE PREACHER.

HE is a man whom God created, preserved, redeemed, called, taught and trained for the preaching of His word. He is a man appointed of God for that very purpose. He is, first of all, a preacher. "And as ye go preach," said Jesus to the men whom he had taught and trained. Yes, preach, herald, proclaim the word! "Preach the word," said the Spirit through St. Paul. "Preach my gospel," said Jesus. "The kingdom of heaven is at hand." It pleases God to save, through preaching, them that believe.

He is also a teacher—Jesus said to his taught and trained disciples, "All power is

given unto me in heaven and in earth, go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you." Teach, baptize, and teach again. The first and the last work of the preacher is to teach.

He is also an ambassador. He is the ambassador of Christ, the King. He receives his authority, his commission, from Christ. He receives his instruction from Christ. The Spirit shows him the things of Christ. The Spirit is not on the throne. Christ is enthroned and crowned King. The Spirit glorifies him. The preacher and teacher is the ambassador of Christ, the

King of kings and the Lord of lords. He is the King of glory. And the preacher is his ambassador.

As the ambassador of Christ, the preacher bears the autographic message of the King. The King's seal is in the hand of the preacher. It is a seal of blood, a sacramental seal. Five bleeding wounds the King received on Calvary. He lives forevermore. He reigns in glory now. And he sends the preacher, his ambassador, to the kingdom of this world.

What is the ambassador's mission? To offer the King's message to the world. Yes, the King's message. Not his thought of it, nor his desire can modify it, nor what others think of it, or have said about it, but the King's message pure and simple and full and complete. The ambassador for the King. He represents the King. His mission is to present the King to the world, so the people can see the King; not the ambassador so much as the King. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," said Jesus the King to his ambassadors. "And I, if I be lifted up, will draw all men unto myself," he said.

The office of the preacher is a great one. The angels are sent to minister for those

who shall be heirs of salvation, but the preacher is sent to minister to all peoples. The angels are ministers in the realm of the spirits of just men, but the preacher is a minister spiritual yet in earthly body, to men of the earthly kingdom. Through the preacher Christ the King extends his reign over sinners unto the uttermost parts of the earth. Yea, through the preacher, the eternal word made flesh quickens souls in the flesh, dead in trespasses and in sin. Through the King's message, delivered in its purity and integrity, the thought and love and life purpose of the King is offered to the world. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," said Jesus our King. To make him known to the world is the preacher's, the teacher's, the ambassador's great mission.

" 'Tis not a cause of small import
The preacher's case demands,
But what might fill an angel's heart,
And fill a Saviour's hands.

"They watch for souls for which the Lord
Did heavenly bliss forego,
For souls which must forever live
In rapture or in woe."

—H. C. Haiiheor.

"THE DEAD-LINE."

By REV. JAMES LAPSLEY.

Recalled in the midst of the battle,
The bugle sounded "Recall,"
And the old Guard faced as thus disgraced
Before their comrades all.

For the battle is for the stalwart,
The strife and the stress for men,
And grizzled locks brook not the shocks
At two-score years and ten.

So sadly they dropped their weapons
And slowly they drew to the rear,
And as they stand at Rest on Arms
There's the glinting of a tear.

A tear not of anger or passion
And not as if to defy,
But a tear of brave entreaty
That swam in a constant eye.

And sore were their hearts and they wondered
That so in the battle tides,
There was some one who had blundered
And wrought great ills besides.

Or was it the "orders in Council"
Of Leaders, or was it the men
Who had stricken them thus from the service
And the combat thickening.

Yet steadily watched they the war-line
As it surges on amain
When lo, they stand at attention
As word from the Vanguard came.

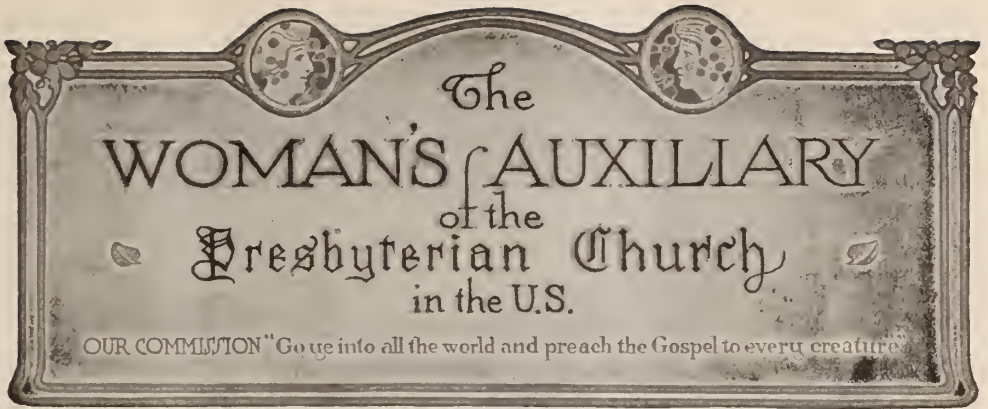
"The struggle grows ever fiercer
And the carnage waxes sore."
The voice of the Great Commander
Rang clear 'mid the battle's roar.

"Let the columns and the divisions
Their serried ranks divide,
Make space for the Files of the Vet'rans
Their comrades true beside."

Each soldier braced his corselet
And grasped his brand of steel,
And there moved a "close formation"
With the "joy" that warriors feel.

For the battle-scarred and the war-worn
Supported the eager recruit,
And the youth of impetuous valour
Pressed forward as scorning defeat.

While in the true alignment
They enter once more the fray,
And the foe-men broke at their deadly stroke
And the field was won that day.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 1101-2 EMPIRE BUILDING,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

HOW DOLLS CAN MAKE DOLLARS.

D ID you ever think that dolls can do good just like people?

Well, I just want to tell you about our missionary dolls which you see here in this illustration. We had their photograph made on purpose, that you might see how interesting they are.

Our Junior Mission Band meets every two weeks, and we have a new doll to meet with us every time. One time it will be a foreign missionary and the next a home missionary doll, and one time a boy and the next a girl, because we have fourteen boys and fourteen girls in our society. Our leader is a lady whom they call the "Secretary of Young People's Work" in our church. Last year she had our sand table every time, and we did enjoy that. She made houses out of cardboard, and some of them were so curious, especially the Philippino houses standing upon stilts, and the little African huts too. She had cut out wild animals and the Jack and Janet paper dolls. We learned lots about how all the people live in our foreign mission fields, and we enjoyed every meeting.

But this year we are having large unbreakable dolls dressed in full costume, and we "play like" they are real children, and we name them, and learn all about the school they go to and the missionaries they live with. After we have learned about each doll she takes our offering that day and sends it directly to that place, and we always get a nice letter of thanks in reply, and then we are delighted, for it brings it all so near and real to us. Our first meeting was about the Indians. We had such a pretty Indian girl with feath-

ers and beads, etc., and we played like she lived at the Goodland Orphanage at Goodland, Okla. We learned about how eager the Indians are to hear the gospel and how they like Presbyterianism because our services are quiet and dignified. We gave \$2.75 that day and sent it to Goodland, and we have the nicest letter from Mrs. Gibbons, who says they will put our money into a new cottage they are building for the little orphan Indian boys. She suggests that we name our doll "Ulla Homra," which means in the Choctaw language "Red Child."

Another doll we had was an African doll. You can see in the picture he is the "genuine article," with his kinky hair and a shell hung round his neck for a "fetish." Our leader gave each one of us a tiny shell on a cord to wear home, and we felt that we wanted to do something to help those children who were so superstitious and ignorant as to believe in a "fetish." We pretend that our little African is a playmate of little Motte Martin, Jr. We had a mite box opening at this meeting, and our offering was \$5. Our leader explained to us that as our Sunday school was observing the "seven-year plan" for foreign missions, and that last year it was for our Congo mission, we voted to send our money directly to the Executive Committee, and we have a nice letter of thanks from Nashville, expressing "the cordial thanks and appreciation of the committee" there.

You will see by the picture what a beautiful doll our Japanese girl is. She is a French doll loaned us by one of the big girls. She has real hair done up high on her head, and wears a real Japanese ki-



Dolls used in the Junior Mission Band at Dalton, Ga. Mrs. McWilliams, Leader.

mono with big sleeves that are regular pockets, and hold her fan and other things. We have named her "Tainuchi Fumi San." She is a real Japanese girl who was adopted by Miss Maria Atkinson at Takamatsu. We get letters all the time from Miss Atkinson, and Fumi San has sent us her photograph, written to us in her queer little way, and sent us a water-color picture which she painted herself. She goes to school at the Nagoya girls' school.

One of the dolls we love best, though, is our mountain boy with his overalls and big straw hat. Just see what a happy grin he has on his face! Our pastor's wife has a friend who is a home missionary in the Kentucky mountains. She is Miss Fannie Robbins, at Canyon Falls, Ky., and she has adopted a little mountain boy named Paul, so our doll is Paul, too. We sent her \$1.25 for him, and she wrote us that he *wanted* to buy candy, but she persuaded him he *needed* overalls. We have learned about that wonderful man, Dr. Guarrant, and we love our little mountain "cousin," who has just as pure American blood as we have.

Our little Chinaman is too cute for anything. You can see his little black skull-cap and "pig-tail" sticking out. His name is John, because we know and love little John Stuart, of Nanking, China. He visited us with his mother and father, Mr. and Mrs. J. L. Stuart, two years ago, and he stood up and made a talk in our Sunday school about China, though he was only eight years old. Our Mission Band gave

him a party and also a post-card album for his American pictures. We hope he will be a missionary like his father and grandfather, and we are going to send our "China" money to the Sunday school at the Stuart Memorial church at Hangchow.

We like our dolls so much that every Sunday some of the primaries get them out and set them around in their little red chairs, and tell their teachers who haven't been to the Mission Band all about them. When we see them sitting there we wish we had the real children they represent here with us in our beautiful Sunday-school rooms to enjoy our music and pretty pictures with us, and we find ourselves wanting to save our nickels and dimes to send to these places we are learning about that need so many things. So you see our dolls are really doing us good by their "silent influence."

I mustn't forget to tell you that after we have had meetings with all our dolls and learned about their homes, we are going to give a *doll* reception and invite our grown-up friends to meet our doll friends. And we are going to serve ice cream and cake, too!

We are going to introduce the grown people to these doll friends of ours, and maybe they will be so interested in them they will want to give money to help the real children they represent. So if you don't believe that missionary dolls can make dollars you just get some and see!

(Signed)

A JUNIOR.

A MOTHER OF FIVE.

She mothered five!

Night after night she watched a little bed.
Night after night she cooled a fevered head.
Day after day she guarded little feet,
Taught little minds the dangers of the street;
Taught little lips to utter simple prayers,
Whispered of strength that some day would be theirs,
And trained them all to use it as they should.
She gave her babies to the nation's good.

She mothered five!

She gave her beauty (from her cheeks let fade
The rose's blushes) to her mother trade!
She saw the wrinkles furrowing her brow.
Yet smiling, said, "My boy grows stronger now."
When pleasures called, she turned away and said:
"I dare not leave my babies to be fed
By strangers' hands; besides, they are so small,
I must be near to answer when they call."

She mothered five!

Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned the wrongs they ought to shun,
Are cruelty and vice and selfishness and pride;
From her they learned that in the world outside
What things to love, what work must still be done.
She led them through the labyrinth of youth
And brought five men and women up to Truth.

She mothered five!

Of her the outside world but little knew.
Her name may be unknown save to the few.
But somewhere five are treading Virtue's ways,
Serving the world and brightening its days.
Somewhere are five, who, tempted, stand upright,
Clinging to honor, keep her memory bright.
Somewhere this mother toils and is alive
No more as one, but in the breasts of five.
—Edgar A. Guest, in the *Detroit Free Press*

THE YOUNG PEOPLE'S WORK OF THE WOMAN'S AUXILIARY.

YOUNG PEOPLE'S MISSIONARY SOCIETIES.

THE department of Young People's Work which especially belongs to the Woman's Auxiliary is that of the Junior Bands and Girls' Missionary Societies, and these organizations are to report their work to the Presbyterian Auxiliaries. No Christian Endeavor or Sunday-school class is to be reported to the Presbyterian Auxiliaries.

These are not in any way to infringe upon or compete with the Christian Endeavor or organized Sunday-school classes. Such societies are to be organized in churches where there is a real lack of missionary education for children.

The following is the plan of these organizations

1. Junior Bands for children twelve years old and under.
2. Girls' Missionary Societies, for girls from twelve to eighteen years.
3. Young Ladies' Circles—a department of the Local Woman's Auxiliary, ages eighteen to twenty-five.

When the average age of the Girls' Auxiliary becomes eighteen, it is to be report-

ed as a Young Woman's Society, and when the average age of the Junior Band becomes twelve, it shall be reported as a Girls' Society.

Each Presbyterian should follow the plan best suited to its need in collecting a contingent fee from Young People's Societies, and should see that an Annual Report of every such society is presented at the Annual Meeting.

THE EDUCATIONAL WORK OF THE SOCIETIES.

We recommend to the leaders of Young People's Societies the organization of Junior Mission Study Classes, the use of the programs furnished by the Auxiliary office and the study of THE MISSIONARY SURVEY.

In organizing Young People's Societies, we recommend that:

1. The missionary program include instruction in all the causes of the Church.
2. It shall include Bible study and the development in prayer life.
3. That the social life of the society be fostered and wisely directed.
4. That the members be enlisted in every

way possible in social and community service.

THE WORK BEFORE US.

The Birmingham General Assembly spoke as follows regarding Young People's Societies: "(1) We recommend that the General Assembly declare unmistakably its approval of Young People's Societies as organizations for the expression of religious belief, the principles of which have been instilled into the minds of the young in the Christian home, in the Sunday school and in the Church; and which as other experience declares occupy a place in Church life which no other organization can fill. (2) That the General Assembly instruct the Sessions, so far as their fields permit, to organize their young people into such societies, which shall be under sessional supervision."

THE WOMAN'S AUXILIARY AT THE GENERAL ASSEMBLY.

THE Durant Assembly, like its predecessors, recognized the growing work of the Woman's Auxiliary, and its increased achievements as shown in the reports of Women's Societies. This Assembly also gave unqualified endorsement of the work and cordially commended it to the support of the whole Church.

Below are given some extracts from the reports of the Assembly's Standing Committees on Church Societies and on Systematic Beneficence:

EXTRACT FROM REPORTS OF STANDING COMMITTEE ON CHURCH SOCIETIES.

Your Committee has reviewed with much interest and gratification the report of the Superintendent of the Woman's Auxiliary. Continued development, increased gifts and a deepening of the spiritual life of the women engaged in this work are notable from this report. Mrs. Winsborough, the able and untiring Superintendent of the Auxiliary, deserves our fullest commendation for her leadership of this department of our work, which is under the direction of the Supervisory Committee, selected from the four Executive Committees.

This year's report is the best financially, spiritually and in all its activities, of the six years' existence of the Auxiliary. The times have challenged our women to the highest consecration of all their resources, and they have made a noble response. They have rendered efficient service in Red Cross and other patriotic work, and have not allowed this work to diminish their interest and activity in spiritual things. A deeper

The Durant General Assembly recorded the following statement as to Missionary Societies for young people:

We would recommend that you stress the importance of the Junior Missionary Societies; that all of these societies be under the control of the sessions of the local churches. We would further recommend that the literature and programs prepared by the Woman's Auxiliary be used as a course of study for the Junior Missionary Societies. The present and future have unusual opportunities and responsibilities for our youth, and we believe that unusual effort should be made for their best religious training.

Let us then set diligently to work to organize a Junior and Girls' Society in every church where conditions indicate a need of such work.

Constitution and programs furnished by the Woman's Auxiliary, 1101-2 Empire Building, Atlanta, Ga.

spirit of prayer has seized our women, and all their work is pervaded by a seriousness never known before. We note with pleasure the success of the conferences held under the direction of the Auxiliary, especially the Conference for Colored Women at Tuscaloosa, Ala. In this connection we express our sorrow and deep sense of loss in the death of Mrs. John Little, who rendered such valuable aid here. We pray that her devotion to bettering the home life of our colored people may be shed abroad in all our hearts.

Your Committee finds gratification in the educational work of the Auxiliary, through its literature, which is equaled by no other Church for spiritual power, and fresh information.

We are pleased to see an awakening of interest in the work of Young People's Societies and the Auxiliary's activities in that direction.

STATISTICAL REPORT OF WOMAN'S SOCIETIES FOR 1917-1918.

Number of Societies reported	2,572†	31
Total membership.....	72,135*	3,876

GIFTS TO BENEVOLENCES.

To Foreign Missions.....	\$125,949*	\$ 3,479
To Assembly's Home Missions	33,680*	7,870
To Synod's Home Missions	12,560*	1,597
To Presbytery's Home Missions	21,775†	892

To Congregational Home Missions	28,528*	3,349
To Christian Education and Ministerial Relief..	17,714†	4,304
To Sunday-School Extension	4,199†	240
To Schools and Colleges..	18,442*	3,180
To Bible Cause.....	2,982*	2,110
To Orphans' Homes.....	40,850*	15,449
To Miscellaneous Benevolences	92,519*	55,747
To Current Expenses (including support of local church)	102,683	
Total gifts.....	\$501,881*	\$ 1,681

*Increase.
†Decrease.

Your Committee recommends:

The organization of the Auxiliary, in the local church, and the co-ordination of other societies thereto, using as a model the constitution furnished by the central office. The results, as have been proven, are: More women interested in missions, a widening of interest to include all the causes, a definite financial responsibility, a more equitable distribution of the Church work devolving upon the women, and placing at the disposal of the pastor a well-organized body of workers, pledged to activity in all lines of Church work.

That all encouragement be given the conferences for women and young people, and that we extend our hearty co-operation in securing the best possible attendance.

That specially careful observance this year be made of foreign missions and home missions week and of the day of prayer

for the youth in our schools and colleges by our Women's Societies

That while we commend most heartily the patriotic service rendered by our women and young people, we urge a thorough continuance of mission study classes to help sustain and advance our work of evangelizing the world and of thrusting out laborers into the world's whitened harvest field.

W. P. NEILSON, *Chairman.*

FROM REPORT OF STANDING COMMITTEE OF SYSTEMATIC BENEFACTENCE.

It is worthy of note and commendation that seventeen thousand year books were used in the Women's Missionary Societies of our Church last year.

It is gratifying to know that more than ten thousand women were enrolled in mission study classes during the past year, and it is hoped that one or more of these classes may be organized in every church in our Assembly where possible.

We commend the Auxiliary for its helpful co-operation with our War Work Council, and believe it can render a large and an important service in this connection.

This Assembly approves our Auxiliary holding membership in the interdenominational organization of the Woman's Missionary Work, viz.: "The Council of Women for Home Missions" and "The Federation of Women's Boards of Foreign Missions."

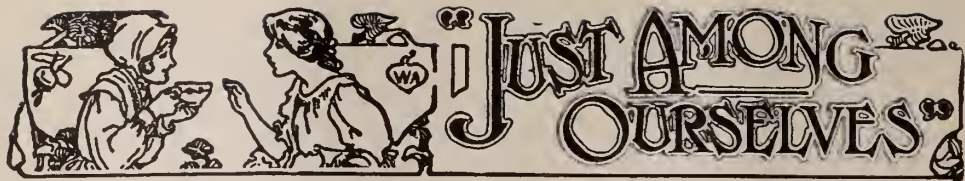
It is with profound gratitude this Assembly learns of the large number of Bible study classes formed among our women under the auspices of the Auxiliary, and the many prayer bands organized in this time of world turmoil and strife.

GOD KNOWS.

"Through all my little daily cares there is
One thought that comfort brings when'er
it comes;
'Tis this—'God knows.' He knows
Each struggle that my hard heart makes to
bring
My will to His. Often when night-time
comes
My heart is full of tears, because the good

That seemed, at morn, so easy to be done,
Has proved so hard; but, then, remember-
ing
That a kind Father is my Judge, I say,
'He knows.' And so I lay me down with
trust
That His good hand will give me needed
strength
To better do His work in coming days."





A LIVE SOCIETY.

THE President of the society at Seguin, Tex., sends the following cheering news of her society:

"I am entering into my third year as President of our little band of faithful workers in our Auxiliary. And I am proud of their work. They are so in earnest.

"This past year we put on the Pageant, Christ in America, the girls doing their parts splendidly. We had a good opening. Then we put on When the Dumb Spake, and that put our little band on the roll of honor. I have since divided the society into team work, with captains on each side, and the result is every lady in the church a member and a Survey in every home, an increase in membership, an increase in attendance on Bible Study and church attendance, as this was one of the requirements. It has worked splendidly, the captains arranging the programs alternately, and each scoring high. At the end the losers entertain the winners.

"Lately one side had the little sketch, 'Who's Who, and Why?' and our grey-haired business men and doctors took the parts of Mr. Magill, etc. It was very pretty and natural in every respect, and given in a beautiful home. I write this to show you what one little band of twenty-one women can do. We now have thirty-five members through this team work."

WINTER SCHOOL OF MISSIONS.

(Under the Auspices of the DeLand Missionary Union, DeLand, Fla.)

THE week from January 29th to February 2d was a busy one in DeLand, the Athens of Florida, being in charge of the DeLand School for Missions.

Lectures on the Home Mission text book, "Missionary Mile Stones," and the foreign book, "An African Trail," given by Mrs. H. L. Hill, interdenominational lecturer on Missions, were the most inspiring and helpful the School for Missions has ever had. The only regret of the committee was that these lectures on Africa as relating to present war conditions could not have been heard by thousands of the men of Florida. Our men need these wonderful lessons as

much as do the women of the Missionary Societies.

This, the fifth session of the DeLand School of Missions, was the most successful yet held, eclipsing anything hoped for.

The Bible hour was conducted by such authorities as Dr. Lincoln Hulley, President of the John B. Stetson University, and kindred spirits.

The Methods hour meant much to the good women of the societies.

The lectures in the evenings, by such lights as Mrs. E. C. Cronk, Chairman of Committee on Methods of the Woman's Federation of the Foreign Missions Societies; Dr. French, President Rollins College; Miss McElroy, Secretary Y. W. C. A.; Dr. Raines, Secretary Christian Board of Missions; Dr. Hounshell, Educational Secretary Board, M. E. Church, South, and Dr. Holway, a returned Missionary from Bulgaria, who spoke on Armenian and Syrian relief, were a charming feature with their messages from the war front, China, Korea and Bulgaria.

One afternoon was devoted to visiting ladies of the Southern Baptist Board, Mrs. James, President. Mrs. Peelman, of Jacksonville, and Miss Tucker, of Shanghai, China, who entertained the audience in Chinese costume, exhibiting many curios of the célestial Empire.

This school was preceded by three days of methods on work among young people and a story hour for children by Mrs. Cronk.

It seems impossible that so much of the very best, religiously and intellectually, could be crowded into ten short days.

REGISTRATIONS.

Total registrations.....	258
Foreign countries.....	4
States represented.....	22
From six Southern States.....	172
Denominations	12

Plans for the school for 1919 are well under way, with the added feature of work among our students of John B. Stetson University, after the manner of Silver Bay Conference, with the best teachers that can be procured.

MRS. J. LEE McCROY,
Secretary DeLand Missionary Union.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA. [48]	MID CHINA MISSION [74]	Hwai-anfu, 1904.
<p>Burlape, 1915. Rev. and Mrs. H. M. Washbur Rev. and Mrs. R. F. Cleveland Rev. and Mrs. C. T. Wharton Luebo, 1891. * Rev. and Mrs. Motte Martin Dr. and Mrs. L. J. Coppedge *Miss Maria Fearing (c) Rev. and Mrs. C. L. Crane *Mr. T. J. Arnold, Jr. Miss Elda M. Fair Rev. and Mrs. T. C. Vinson *Rev. S. H. Wilda Dr. and Mrs. T. Th. Stixrud Rev. and Mrs. A. C. McKinnon †Mr. and Mrs. T. Daumery Rev. and Mrs. J. W. Allen Mr. B. M. Schlotter Rev. and Mrs. W. F. McElroy Mr. and Mrs. C. R. Stegall Miss Mary E. Kirkland Rev. and Mrs. J. H. Longenecker Mrs. S. N. Edhegard †Rev. S. N. Edhegard</p>	<p>Tanghsiang, 1904. Hangchow, 1867. Mrs. J. L. Stuart, Sr. Miss E. B. French *Miss Emma Boardman Rev. and Mrs. Warren H. Stuart Miss Annie R. V. Wilson Rev. and Mrs. R. J. McMullen Mr. and Mrs. J. M. Wilson Miss Rebecca E. Wilson Rev. G. W. Painter, Pulaski, Va Rev. and Mrs. J. M. Blain Miss Nettie McMullen Miss Sophie P. Graham Miss Frances Stribling</p> <p>Shanghai. *Rev. and Mrs. S. I. Woodbridge Rev. and Mrs. C. N. Caldwell</p> <p>Kashing, 1895. Rev. and Mrs. W. H. Hudson *Dr. and Mrs. W. H. Venable Miss Elizabeth Talbot *Rev. and Mrs. Lowry Davis *Miss Irene Hawkins Miss Elizabeth Corriher Miss Florence Nickles *Miss Mildred Watkins *Miss Sade A. Nisbet Mr. S. C. Farrior Dr. and Mrs. F. R. Crawford Rev. and Mrs. M. A. Hopkins Rev. and Mrs. J. Y. McGinnis Miss R. Elmore Lynch Miss Kittie McMullen</p>	<p>Rev. and Mrs. H. M. Woods Miss Josephine Woods Rev. and Mrs. O. F. Yates Miss Lillian C. Wells Miss Lily Woods Rev. and Mrs. / as. N. Montgomery</p> <p>Yencheng, 1909. Rev. and Mrs. H. W. White *Rev. and Mrs. C. F. Hancock Dr. and Mrs. J. W. Hewett Rev. and Mrs. C. H. Smith</p> <p>Sutsien, 1893. *Dr. and Mrs. J. W. Bradley Rev. B. C. Patterson Mrs. B. C. Patterson, M. D. Rev. and Mrs. W. C. McLauchlin Rev. and Mrs. W. F. Junkin Mr. H. W. McCutchan Miss Mada McCutchan Miss M. M. Johnston Miss B. McRobert</p>
<p>Ibanche, 1897. Rev. and Mrs. A. L. Edmiston</p> <p>Mutoto, 1912. Rev. and Mrs. Geo. T. McKee *Rev. A. A. Rochester (c) Rev. and Mrs. Plumer Smith Dr. and Mrs. Robt. R. King</p>	<p>Kiangyin, 1895. Rev. and Mrs. L. I. Moffett Rev. Lucy L. Little Dr. and Mrs. Geo. C. Worth *Mr. and Mrs. Andrew Allison Miss Rida Jouroldman Mrs. Anna McG. Sykes Miss Ida M. Albaugh Miss Carrie L. Moffett Miss Vernie J. Lee, M. D. Miss Anna M. Sykes</p>	<p>Tsing-kiang-pu, 1897. Rev. and Mrs. J. R. Graham, Jr. *Dr. and Mrs. James B. Woods Rev. and Mrs. A. A. Talbot Miss Jessie D. Hall Miss Sallie M. Lacy *Miss Nellie Sprunt Miss Agnes Woods Dr. and Mrs. L. Nelson Bell Rev. and Mrs. H. Kerr Taylor</p>
<p>Lusambo, 1913. *Rev. and Mrs. J. McC. Sieg Rev. and Mrs. R. D. Bedinger Dr. and Mrs. E. R. Kellersberger Mr. W. L. Hillhouse</p> <p>E. BRAZIL MISSION. [15] Lavras, 1893. Rev. and Mrs. S. R. Gammon Miss Charlotte Kemper *Rev. H. S. Allyn, M. D. *Mrs. H. S. Allyn Mr. and Mrs. C. C. Knight Mr. and Mrs. B. H. Hunnicutt *Mr. and Mrs. F. F. Baker †Rev. A. S. Maxwell Miss Genevieve Marchant</p>	<p>Nanking. Rev. and Mrs. J. L. Stuart Dr. and Mrs. A. C. Hutcheson Dr. and Mrs. R. T. Shields (Tsin-anfu) Rev. and Mrs. P. F. Price</p> <p>Soochow, 1872. *Dr. and Mrs. J. R. Wilkinson Miss Addie M. Sloan Miss Gertrude Sloan Mrs. M. P. McCormick Rev. and Mrs. P. C. DuBose *Mrs. R. A. Haden Miss Irene McCain Dr. and Mrs. M. P. Young Mrs. Nancy Smith Farmer Rev. Henry L. Reaves Miss Lois Young *Rev. and Mrs. H. Maxey Smith</p>	<p>Tonghai, 1908. Rev. and Mrs. J. W. Vinson L. S. Morgan, M. D. Mrs. L. S. Morgan, M. D. Rev. and Mrs. Thos. B. Grafton Rev. and Mrs. A. D. Rice</p>
<p>E. BRAZIL MISSION. [15] Lavras, 1893. Rev. and Mrs. S. R. Gammon Miss Charlotte Kemper *Rev. H. S. Allyn, M. D. *Mrs. H. S. Allyn Mr. and Mrs. C. C. Knight Mr. and Mrs. B. H. Hunnicutt *Mr. and Mrs. F. F. Baker †Rev. A. S. Maxwell Miss Genevieve Marchant</p> <p>Piumhy, 1896. Mrs. Kate B. Cowan</p> <p>Bom Sucesso. Miss Ruth See Mrs. D. G. Armstrong</p>	<p>N. KIANGSU MISSION [76] Chinkingiang, 1883. Rev. and Mrs. A. Sydenstricker Rev. and Mrs. J. W. Paxton Rev. and Mrs. D. W. Richardson Rev. and Mrs. J. C. Crenshaw</p>	<p>CUBA MISSION [18] Cardenas, 1899. Miss M. E. Craig Rev. and Mrs. R. L. Wharton Miss Margaret M. Davis</p> <p>Caibarien, 1891. Miss Mary I. Alexander *Miss Janie Evans Patterson *Rev. H. B. Someilian</p> <p>Placetias, 1909. None.</p>
<p>W. BRAZIL MISSION. [9] Ytu, 1909. Rev. and Mrs. Jas. P. Smith</p> <p>Braganca, 1907. Rev. and Mrs. Gaston Boyle</p> <p>Campinas, 1869. Mrs. J. R. Smith</p> <p>Itapetininga, 1912. Descalvado, 1908. Rev. and Mrs. Alva Hardie</p> <p>Sao Sebastiao do Paraiso, 1917. Rev. and Mrs. R. D. Daffin</p> <p>N. BRAZIL MISSION [13] Garanhuns, 1895. Rev. and Mrs. G. E. Henderlite Rev. and Mrs. W. M. Thompson Miss Eliza M. Reed</p> <p>Pernambuco, 1873. Miss Margaret Douglas Miss Edmonia R. Martin Miss Leora James (Natal) Miss R. Caroline Kilgore</p> <p>Parahyba, 1917. Rev. and Mrs. W. C. Porter</p> <p>Canhotinho. Dr. G. W. Butler Mrs. G. W. Butler</p>	<p>Taichow, 1908. Rev. T. L. Harnsberger Dr. and Mrs. Robt. B. Price Rev. Chas. Ghiselin, Jr.</p> <p>Hsouchoufu, 1897. Mrs. Mark B. Grier, M. D. Dr. and Mrs. A. A. McFadyen Rev. and Mrs. Geo. P. Stevens *Rev. and Mrs. F. A. Brown Rev. and Mrs. O. V. Armstrong Rev. Lewis H. Lancaster Miss Eliza A. Neville</p>	<p>Camajuani, 1910. Miss Edith McC. Houston †Rev. and Mrs. Ezequiel D. Torres Rev. and Mrs. J. T. Hall</p> <p>Sagua, 1914. *Rev. and Mrs. Juan Orta y Gonzalez Rev. and Mrs. J. O. Shelby</p> <p>JAPAN MISSION [42] Kobe, 1890. Rev. and Mrs. S. P. Fulton Rev. and Mrs. H. W. Myers Rev. and Mrs. W. McS. Buchanan</p> <p>Kochi, 1885. Rev. and Mrs. W. B. Mollwaine Rev. and Mrs. H. H. Munroe *Miss Estelle Lumpkin Miss Annie H. Dowd</p> <p>Nagoya, 1867. *Miss Leila G. Kirtland Rev. and Mrs. R. E. McAlpine Rev. and Mrs. L. C. McC. Smythe</p> <p>Gifu. Rev. and Mrs. W. C. Buchanan Miss Elizabeth O. Buchanan</p>

Susaki, 1898.
 Rev. and Mrs. J. W. Moore
 Rev. and Mrs. J. H. Brady
Takamatsu, 1898.
 Rev. and Mrs. S. M. Erickson
 Miss M. J. Atkinson
 Rev. and Mrs. A. P. Hassell
Marugame, 1917.
 Rev. and Mrs. J. W. Hassell
Tokushima, 1889.
 Rev. and Mrs. C. A. Logan
 *Miss Lillian W. Curd
 Rev. and Mrs. H. C. Ostrom
Toyohashi, 1902.
 Rev. and Mrs. C. K. Cummings
Okazaki, 1912.
 Miss Florence Patton
 Miss Annie V. Patton
 Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION.

6

Chunju, 1896.
 Rev. and Mrs. L. B. Tate
 Miss Mattie S. Tate
 Rev. and Mrs. L. O. McCutchen
 Rev. and Mrs. W. M. Clark
 Rev. and Mrs. W. D. Reynolds
 *Miss Susanna A. Colton
 Rev. S. D. Winn
 Miss Emily Winn
 *Miss E. E. Kestler
 *Miss Lillian Austin
 Mr. and Mrs. F. M. Eversole
 Dr. and Mrs. M. O. Robertson
 Miss Sadie Buckland
Kunsan, 1896.
 Rev. and Mrs. Wm. F. Bull
 Miss Julia Dysart

*Dr. and Mrs. J. B. Patterson
 Rev. John McEachern
 Mr. Wm. A. Linton
 Miss Elise J. Shepping
 Miss Lavalette Dupuy
 Rev. and *Mrs. W. B. Harriess
 *Miss Lillie O. Lathrop
 Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
 Rev. S. K. Dodson
 Miss Mary Dodson
 Mrs. C. C. Owen
 *Rev. and Mrs. P. B. Hill
 Miss Ella Graham
 Dr. and Mrs. R. M. Wilson
 *Miss Anna McQueen
 Rev. and Mrs. J. V. N. Talmage
 Rev. and Mrs. Robert Knox
 *Mr. and Mrs. M. L. Swinehart
 Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
 *Miss Julia Martin
 Rev. and Mrs. J. S. Nisbet
 Miss Ada McMurphy
 Dr. and Mrs. R. S. Leadingham
 Rev. and Mrs. L. T. Newland
 Mr. and Mrs. Wm. P. Parker
 Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
 Rev. and Mrs. R. T. Coit
 Miss Meta L. Biggar
 Miss Anna L. Greer
 *Dr. and Mrs. H. L. Timmons
 Rev. and Mrs. J. C. Crane
 Dr. and Mrs. J. McL. Rogers

MEXICO MISSION

11

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874

Miss Alice J. McClelland
 San Angel, D. F. Mexico

San Benito, Texas

Miss Anne E. Dysart

Brownsville, Texas

Rev. and Mrs. W. A. Ross

Montemorelos, 1884

Mr. and Mrs. R. C. Morrow

G. Victoria, 1880.

Miss E. V. Lee

LIST.**Cuba**

Miss Janet H. Houston

Japan

Miss C. E. Stirling

Korea

Dr. W. H. Forsythe

Miss Jean Forsythe

Missions, 10.

Occupied Stations, 53

Missionaries, 374

Associate Workers, 11

*On furlough, or in United States
 Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. G. Mission, par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. G. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaianfufu—"Care Southern Presbyterian Mission, Hwaianfufu—via Chinkiang, China." For Sutaieu—"Care Southern Presbyterian Mission, Tsing-Kiang-Fu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Koohi—"Koohi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okzaki—"Okazaki, Mikawa Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For G. Victoria—"G. Victoria, Tamaulipas, Mexico."

1875